

A
DISCOVRSE
OF
ETERNITIE

▪ Collected and Composed for
the Common good,

By W. T.



OXFORD

Printed by Ioh: LICHFIELD, for
WILLIAM WEBBE, An.D.1633.

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DISCOVERIES
OF
ETERNITY

Collected and Composed for

the Young Men of

W. T.



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OXFORD
Printed by J. B. Nichols and Co. for
William Wren, and D. 1833.



To the Christian Reader.



I*F any man would know the Patron of this discourse, let him understand that it belongs to Every body. For there is not a man vnder beauen, bee hee King or Subiect, Noble or Ignoble, Barbarian, Scithian, Bond or Free, but liues unavoidably vnder the law of Death, and within the Pale of Eternity. Now as all men are equally inrolled into this book of Eternity, so must they of consequence be equally interested in this discourse. Therefore I commend these short Meditations of a long Eternity for the fauour of protection (as in right they appertaine) to Every body. But will every one counte-*

To the Christian Reader.

nance them with a friendly welcome? Certainly such entertainment may rather bee wisht then hoped for. This Eternity (whereof I treat) findes for the most part, but slender countenance, and cold respect amongst the sonnes of men. For where is the man of so settled & well composed temper, that can fix and terminate his thoughts vpon that everlasting state which abides him in the life to come? That can orderly frame, and readily dispose his heart to search into it, and his tongue to discourse of it, and his will to affect it? I doubt not but flashes of Eternity, and transient thoughts thereof, doe often swimme in the braine, and straggle about the heart of a sensuall worldling; but there they lodge not, they take not vp their rest. The couetous man soone strangles them in his many bagges, the drunkard drownes them in his full cups, the epicure swallowes them with his dainty and superfluous fare, every man in his way striues to keepe that from his heart here, which hee cannot possibly deliuer his soule from hereafter, his endlesse eternity. Thus are we unhappily ingenious to deceaue our selues, witty to invent new waies, to put off the melancholy consideration of the euill day. We plod daily onward towards our long home, but we thinke not of any recknings till
we

To the Christian Reader.

we come to our iournies end: wee feare not the pit, till we be irrecoverably plunged into it, wee neuer knowe the true worth of time, nor prize to the desert, our golden houres, vntill they bee everlastingly lost and gone, and then, alas, those pretious dayes which wee haue prodigally expended in the lusts of our flesh, and vanity of our eye, we shall infinitely desire to redeeme, (were it possible) even with teares of blood. Oh then whosoever thou art, examine with due care the state of thy soule: if thy lust be thy life, and thy sensuality thy ioy, then gull not thy soule with hope of pardon. Imagine not to finde two heauens, one vpon earth, another aboue it. Assure thy selfe, though thou make with the Eagle thy nest on high, and seat thy habitation as it were in the cloudes, yet thy highnesse will not free thee from the stroak of death, nor deliuer thy soule from the nethermost hell. Thus if there be any man so vnmercifull to his soule, that (notwithstanding all that is or shall be said) will desperatly on in his cursed way; I say no more but this: He that is filthy, let him be filthy still. The smart of this Eternity, they that will not beleue, shall feele.



The Contents of the first Booke.

- CHAP. 1 *Containing an Introduction to the ensuing discourse*
2 *Containing a description of Eternity, with a briefe declaration of the nature and condition of it.*
3 *Expressing how all men doe naturally beleue this Eternity.*
4 *Explaining how nature hath represented and shadowed out Eternity to vs in some of the Creatures.*
5 *Containing a short digression touching the Eternity of the damned.*
6 *Wherein the question is answered. wherefore a finite sinne is recompensed with an infinite punishment? Wherein also is farther shewed that the Severity of Gods iustice therein, doth no way diminish the greatnesse of his Mercy.*

The Contents of the second Booke.

- CHAP. 1 *Containing an Exhortation to Holinesse, grounded vpon the consideration of Eternity.*
2 *Shewing that there is no other way, nor possible meanes to attaine to the true Eternity, but by a confident affiance vpon the Mercy of God in Christ.*
3 *Certaine conclusions drawne from the serious and devout consideration of Eternity.*



THE FIRST CHAPTER

Containing an Introduction to the ensuing Discourse.



Here is nothing can fully
satisfie the mind of Man
but that which is aboue
man, all the treasures and
riches vnder Heaven can-
not make vp a proporti-
onable object for the
soule. For that which
must terminate the de-
sires of so excellent and
divine a nature, must bee

*Fecisti nos ad
te domine, &
inquietum est
cor nostrum
donec requi-
escat in te.
Aug. lib. 1. Conf.
cap. 1.*

of a correpdendent & like condition with it, that is, in-
finite and immortall. Now no sublunary blessings ex-
tend thus farre: All worldly happinesse, and earthly
delights haue their changes, and haue their death.
They are short in their continuance, and vncomforta-
ble in their end. For they leaue vs, when we leaue the
world, and they nothing auaile vs in the day of triall,
when our bodies shall descend into the slimie vally, &
our soules returne to God that gaue them, then all the

A

choicest

choicest comforts of this life glide away from vs as the streame, and the sunne of our ioy will set for ever. Our beautie wherein wee haue so much prided our selues, shall turne into rottenesse, our mirth into wormewood, our glory into dust. Now if this be the condition, if such the state of our best pleasing contentations here below, how vndiscreetly, improvident of our soules welfare should we be, to bound our affections on the things of this world, what a madnesse beyond admiration, were it in vs, to trifle out our time, to waste and weare out our most pretious daies in the vanities vnder the sunne, as if God had placed vs here on earth, like the Leviathan in the Sea, to take our pastime in it; to ingulfe our soules into the sensuall pleasures of this life, as if we had neither hope nor expectation of a life to come, what an intollerable stupiditye were it, for the short fruition of a momentary content here, to plunge our selues for everlastingnes into a sea, as it were of fire and brimstone, where wee shall see no bankes, and feele no bottome. Me thinks the serious consideration hereof, should even cut the heart, and damp the mirth, and wound the very soule of the most glorious and selfe pleasing worldling, whose life is nothing but a change of recreations, to thinke vpon his fading state, his flowing condition, his declining ioy, his dying life, and endlesse eternitie, to see how all things in him, and about him goe speedily forward in a most sensible declination, to behold with his eies, how his goods, and his greatnesse, his liuings, and his life, and all the most pretious delights which his sensuall heart enioyes, are already winged as it
were

were for their flight, and must shortly bid him an everlasting farwell. And then what shall bee his stay, where shall be his shelter, what will remaine to bee done, but with that sad and disconsolate Heathen, to shut vp all in that hopelesse and helpelesse lamentation, *Anxius vixi, dubius morior, heu quo vado*, I haue squandred out my life in an vnfruitfull way, I haue liued vnresolvedly, and die doubtfully, and now whether away O my soule, woe is thee and alas for evermore. And such is the bitter close, and vncomfortable ende of all those who goe desperately on in the waies of their hearts, and in the sight of their cies, and make not God their strength; though their excellency mount vp to the heauens (saith *Iob*) and their heads reach vnto the cloudes, yet shall they perish for euer as their dounge, and the eye which hath seene them shall doe so no more, *Iob. 20. 6*. O then how deeply doth it concerne vs, to raise vp our desires to things aboue, to fix our hearts vpon the true rocke, to drawe our waters of comfort from the euerliuing fountaine, to trust so much more on God, by how much we haue lesse on earth to trust to. Now for our better encouragement to this dutie, and to the end wee may the more easily vnloose our affections from the imbrace-ments of this world, it will not bee vnworthy our labour to meditate a while vpon the nature of that Eternitie which doth vnauidably abide for vs either in horror or happinesse in the life to come.

CHAP. II.

Containing a description of Eternitie, with a briefe declaration of the nature and condition of it.

ETernitie is an infinite, endlesse, bottomelesse gulfe, which no line can faddome, no time can reach, no age can extend to, no tongue can expresse. It is a duration-alwaies present, a being-alwaies in being, it is one perpetuall day, which shall never see an Euening. Infinite are the descriptions of the Ancients, and diuers their expressions, touching this Eternitie. The *Egyptians* conceiuing that God was eternall, and his duration and being to bee properly tearmed Eternitie, represented the diuine power by a Circle, which had neither beginning nor end. And hence it was that the Ancient Romans erected Temples which they dedicated to their Gods in a circular figure. Thus *Numa Pompilius* deuoted a round Temple to the Maiestie of *Vesta*. And *Augustus Caesar* the like in honour of all the Gods: *Pythagoras* the better to expresse that God was eternall, commanded his Schollers that so oft as they accommodated themselves to the worship of God, they should turne themselves round. The *Turkes* every morning ascend into an high Tower built in the fashion of the *Egyptian Pyramides*, where they deuoutly salute their God and Mahomet, crying with a lowd and roaring voice, *Deus semper fuit, semperq; erit*, God alwaies hath beene, and euer will be. *Mercurius Trismegistus*, the most famous among the Philosophers, represented God the true

true Eternitie by an intellectuall spheare, whose Center was euery where, but without any circumference, because he was the beginning and ende of all things, not bounded within any compasse, nor terminated in any limits. It was an vsuall custome among the *Nasomons*, an ancient people in *Africa*, that they coveted to dye sitting, and would alwaie be buried in the same posture sitting in Cells vnderneath the earth, and this they did to signifie by that vnmooueable gesture, that they should now sing a *requiem* from the businesse of this troublesome world, and had now ariued at the haue of eternall quietnesse: Thus we see how these miserable heathen who had no other light but nature, no other guide but those lame and corrupted principles, which were left in them after the fall, did notwithstanding according to their broken and weake apprehensions, tire out themselues in the expression of Eternitie, and how euer they were unhappily ignorant in the waies of God in this life, yet they earnestly laboured to know what should become of themselues hereafter, and to finde out the state of the life to come: Oh how iustly might I (were it not a digression!) take vp a lamentation and deplore the wretched condition of our times, how short doe wee fall, even of the perfection of Heathens, what man is there amongst vs, that casteth forth so much as a thought vpon Eternity? wee liue here as if there were no life hereafter. Our Earth is our Heauen, and our pleasures, our Paradiſe, we crowne our heads with rose buds, wee eate of the fat, and drinke of the sweet, and say in our hearts, no euill shall happen to vs, & yet when we haue done

•• Dispone &
ordina omnia
secundum tu-
um velle & vi-
dere, & non
invenies, nisi
semper ali-
quid pati de-
bere, aut spon-
te aut invite
& ita crucem
semper inve-
nies.

all, *Omnes humana consolationes sunt desolationes*,
Hearts ease will not growe in this earthly garden, the
true rest will not be found, but in the true place, the
eternall Hierusalem, sound and entire contentment
hath no rooting in this world. For as one hath it ex-
cellently • dispose & marshall all things to thine own
hearts desire, yet shalt thou (doe what thou canst) still
meet with some crosse or prefure in the way. Since it
is so, let vs not then determinate our affections in
these earthly things, which are of no continuance, but
let vs send our hearts before vs to those heavenly
mansions where they shall be crowned with fulnesse
of happinesse, and shall swimme in streames of plea-
sures for evermore. Certainly there is no true rest
but that which is eternall, & the sweetest refreshment
our soules can finde in this world, consists in the seri-
ous meditation of the ioyes to come, in devoting our
selues and all we haue to his seruice, from whom wee
haue them, in trusting to him, and relying on him, for
out of God the soule findes no resting place to set her
foot on, but every where stormes and waues, death &
hell abide her, when we haue improued our content-
ments to the very height of our desires, when we haue
attained as much happinesse as the world can giue vs,
yet then may we be cut off perchance in the midst of
our daies, when our breasts are full of milke, and our
bones full of marrow, or suppose we spinne the thred
of our life to a longer day, and God crowne vs here
with the blessings of his left hand, the comforts of
this life, and length of yeares, yea though all things fa-
vour our longer continuance in this world, yet in the
end

end time and age will ruine vs. Wee shall bring our yeares to an end, like a tale that is told, and shall vanish away like a shadow, though we liue many yeares, and in them all we reioice, yet in the end we shall remember the daies of darknesse, saith *Solomon*, and the time shall come that the eye which saw vs, shall see vs no more. * The Sunne sets, and riseth againe, but we alas when our glasse is runne, and the short gleame of our sommers day is spent, shall neuer returne till our last summons, when the dead shall heare the voice of the sonne of God, and they that heare it shall liue, and come forth of their graues, they that haue done good to the resurrection of life, and they that haue done euill to the resurrection of condemnation, both to Eternitie, and then shall follow that large day, that shall neuer shut in, that infinite continuation of time that shall neuer end, that vnlimited Eternitie, which ever hath beene, and is, and will be the same for euer, when the Sunne shall no more yeeld her light by day, nor the Moone her brightnesse by night, but God shall be our light, and the Lord our glory. But oh the vnhappy condition of our age, who is there that ponders these things with a digested meditation, that looks into the state of his soule with a serious eye, that examines his conscience, vnvaileth his heart, and considereth his waies. That endeauiours to lay a good foundation for the time to come, wee stand at the doore of Eternitie, and while we liue, we are euery day entring into it, it's but a stroake of death & we are gone, even in a moment, and whether? from our short and fading delights, to an endlesse, caselesse gulfe, where our

worme.

Soles occidere & redire possunt, nobiscum occidet, semel brevis lux, nox est perpetuo una dormienda.
Cal.

Postquam
istinc excessu
fuerit, nullus
penitentiae
locus, nullus
satisfactionis
effectus, &c.

worme shall never die, nor our fire shall neuer out. Now let all those who swim in the streames of their voluptuousnesse, putting far from them the euill day, who labour to expell from their hearts, and to stifle in the bud the sad consideration of their approaching infelicities, let them (I say) knowe, that they may fall into this vast gulf of Eternitie, when they least suspect it; into which when once they haue unhappily plunged themselues, they may desire redemption, but shall not finde it. It shall be one of their torments, to know they shall never be out of torment. All the gold of Opher cannot purchase them one minute of reliefe from their vnexpressible miseries. But now, euen now is the jubile, now is the accepted time, now is the promulgation of pardon, there remaines nothing for our parts, but to sue it forth, we need not many hundred of yeares or number of daies to redeeme our mispent time, and to wash out our contracted pollutions, no, one day, may through Gods gracious fauour, and loving indulgence, procure more mercy here, then Eternitie of time may obtaine hereafter, one sigh from a true sorrowfull heart here, shall preuaile to discharge more debts, then infinite ages shall acquit or satisfie for hereafter. Here God with patience expects our repentance, but if we abuse his forbearance and come not in, hereafter with trembling wee shall abide his judgement:

Let vs therefore be wise in time, and remember our creator in the daies of our youth, before the euill daies come, and the yeares approach, wherein wee shall say, we haue no pleasure in them, before our dust
returne

returne into the wombe from whence it came, and our lungs be locked vp into the brestlesse earth, before that black and gloomy day, the day of death and dissolution appeare to vs the which (if our timely repentance here prevent not our doome) will seale vp our soules to eternall darknesse. Let vs consider that wheresoeuer we are, whatsoeuer wee goe about, wee stand euery minute of our time in the glorious presence of an * incomprehensible maiestie, whose bright and most piercing eye, is ten thousand times clearer then the Sunne, who knows all hearts, sees all actions, vnderstands all counsell, views all persons, there's not a word in the tongue, not a thought in the heart, not a sparke of lust in the flesh, though neuer so softly blowne, and secretly kindled, but he beholds it altogether, he is all eare to heare, all hand to punish, & when and where he please, all power to protect, and all grace to pardon, he that findes not his mercy, shall feelee his fury: and who amongst vs can dwell with deuouring fire, who amongst vs can dwell with everlasting burnings?

*Immanifestus
omnia autem
manifestans
per omnia ap-
paret & in
omnibus.*

CHAP. III.

*Expressing how all men doe naturally
beleue this Eternity.*

Within these hundred yeares many nations haue beene discovered and many are discovered still which were vnfound in former ages. Amongst them some haue beene found to liue without law, without King, but yet none without

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some

some knowledge of God, and of some everlasting being in the world to come. What moued the *Brackmans* in *India*, and the *Magies* amongst the *Persians*, to begin and end their vndertakings with prayers to God? What moued *Publius Scipio* never to enter into the Senate house before he had ascended the *Capitall*, avowing that principle as constantly in his practise as he did in his knowledge, *A love principium*? What made *Caligula* (which threatned the aire if it rained on his game-plaies) yet, to runne vnder his bed; and wrap his cappe about his head at a clap of thunder? What moued *Attilius Regulus* (who had no other teacher then a naturall illumination) to preferre the obligation of his oath before the safety of his life, and rather then he would breake his ingaged word and promise to the *Carthaginians*, expose himselfe to all the torments that the cruelty and malice of his enemies could inflict vpon him? what moued the *Saguntines* a people of *Irragon* to that vndaunted resolution of theirs, who hauing plighted their faith and loyalty by solemne oath to the *Romans*, chose rather to entombe themselues voluntarily in a fire which they made in their Market place, then to breake their faith to the said *Romans* which they had so solemnly swore and sacredly avowed vnder their protection? what, I say, could moue these meere naturalists to such a feare of an oath; to such a trembling at Gods iudgements, to such austerity, and care; and reuerent circumspection in all their waies and actions, but that they naturally apprehended what they truly & distinctly vnderstood not, *viz*: Some immortall happiness and

and everlasting being: and this they conceaued was beyond the mountaines, or about them, or in some other world, they knew not where, according as their severall fancies led them.

Certainely they would never haue so much vnder-valued their earthly contentments, and sold all the comforts of this life (as some of them did) at so cheap a rate, but that they trusted to some future rest of more enduring substance after this life, and comfortably expected the immortall fruition of such ioyes as should abundantly countervaike the losse of all their pleasures. When I revolve in my minde the *Stoicall* reservednesse, the moderation, the vnconquerable courage of these miserable *Heathens*, when I see *Cleombrotus* in hope of immortalitie to tumble himselfe voluntarily downe a hill, when I see *Socrates* smile vpon his hemlocke, and fullen *Scævola* burne off his owne hand without euer gnashing his teeth at it, when I see *Marcus Cato* scorne his owne life because his enimie gaue it him, and teare off the salve from his bleeding sides, which his owne sword had peirced: When I thus behold these vnhappy soules in the light of nature, to conquer nature it selfe, and to build these their resolutions vpon no other ground but the slender hope of some vnknowne contentment in the life to come, me thinks these magnanimous acts of theirs howeuer they are not for the imitation of vs *Christians*, yet doe they tend to our condemnation. Their hope did exceed their knowledge, & our knowledge doth exceed our practise. God hath revealed to vs the immortality of the soule, and the eternitie to come, in a farre more cleare

cleare and propitious manner, then euer to the heathen Idolaters, and yet we lesse regard it: what should more affect vs here since our life is but a vapour, then to knowe what shall become of vs hereafter? and yet the consideration hereof lies like a waight of lead vpon our soules; and we iudge the very thought hereof a burthen. Wee readily apprehend such things as concerne vs in this world: our honours, our preferments, our pleasures: we looke on with a cheerefull eye: but alas with how slow and dull a pace doe we proceed in the pursuit of our future blessednesse? wee meet with many stops in our way, many turnings in our iourney: and the truth is wee must not expect to arriue at so happy a haueu without some stormes; but what are these to Eternitie that long day that shall neuer shut in; that *unum perpetuum hodie*, that beginning ever in beginning, in which the blessed doe euerlastingly enioy their happinesse, and renew their pleasures, and the damned are alwaies dying yet never dye? O that the meditation of this our future state could sinke deepe enough into our hearts, that we would make that the object of our thoughts here, which must be the object of our accounts hereafter, that the sense of our sinnes were the chiefe matter of our sorrowes, then should we enioy an eternitie hereafter boundlesse for time, endlesse for happinesse, where our ioyes should bee such, as should neither change nor perish.

CHAP.

CAP. LV.

Explaining how Nature hath represented and
shaddowed out Eternity to vs in some
of the creatures.

NOW to the end wee should bee the farther encouraged vnto the inquisition of eternity, God hath not only planted the knowledge hereof in the hearts of the *Heathens* but hath also represented it in the nature of the creatures. For if wee search with a narrow eye into the secrets of nature, how many things shall wee finde in the world; as liuely resemblances, shadowing as it were, and tracing out vnto vs this eternity? *Solinus* reports of a stone in *Arcadia* which being once inflamed burnes perpetually. And of this matter were your burning lampes made, which continued (as *Histories* speake) so many hundreth yeares in ancient Sepulchiers. Like herevnto in the nature of it is your *Linum vivum*, a certaine kinde of linnen knowne in *India* which is vncombustible, nay it is not only, not consumed by the fire but it is as it were cleansed and washed & purified by the heate thereof; and hence it was that the body of the ancient *Romane Emperors* when they were to be buried according to the funerall rites of those times, were shrouded vp into such linnen to preserue their ashes and to avoide a confusion and mixture of their bodies with common dust.

Behold, here nature it selfe suggests an eternity to thy soule, while it presents to thee such things as the
fire.

fire cannot consume, many other such *Symboles* and representations of immortality may bee found in the booke of the creatures. The *Salamander* liueth in the fire and perisheth not, those famous hills in *Sicily* haue beene on fire continually, beyond the memory of man, and yet remaine whole and vnconsumed. The like we reade, of that *Oleum incombustibile* (as *Historians* call it) an oyle that ever burnes, but will never waste, & of the matter of this was that burning torch composed, which was found in *Tulliola*, daughter of *Cicero* her sepulcher: which continued burning fiftene hundreth yeares. These and many other shadowes and traces of eternity, *God* hath vouchsafed vs to stirre vp our dead and drowly hearts to a more exact inquisition and serious consideration of the time to come. For in the booke of the creature wee may see the power of the *Creator* and out of these particular workes of his we may vnderstand that, that *God* which hath endowed nature with such admirable qualities can giue the flesh also such a condition, that it shall endure according to his mercifull dispensation either torments or happinesse for evermore.

Now then to draw all this to an issue, since it is vndoubtedly true that *God* hath provided an everlasting being for the soules of men in the world to come: since he hath engrauen the knowledge hereof as with an Iron pen in the consciences of the *Heathen*, since he hath giuen vs so many liuely resemblances and traces thereof in the secrets of nature, and in the workes of his creation, Oh how should the meditation of this take vp our deepest thoughts, our refinest affections?
how

how should this cause vs to reflect vpon our soules: to ponder our waies and with an vndazeled and vnde-sembling eye throughly to trye and to descry clearly our owne state, whether we be already washed with the blood of *Christ* and enliuened with a supernaturall vigour and life of grace, or yet ly polluted in our owne blood?

Oh, how can any man be at rest and quiet in his minde, till he be assured and secured in this point; since that vpon it depend his everlasting estate in another world: our daies wee see are wouen with a slender thred, our time short, our end vncertaine, and when the oyle in our lampes is spent, and our glasse runne out, then *ex unico momento pendet duplex aternitas*, we fly in a moment to an everlasting being either in horror or happinesse, where wee shall receiue according to the workes of our hands. If wee haue approved our selues sincere in *Gods* service, iust in our actions, diligent in our callings, faithfull in our promises, wee shall then attaine the end of our faith, the salvation of our soules, and the conscience of our well spent life, shall at that dismall day replenish our soules with abundance of consolations.

Then all our teares shall bee wiped from our eyes; what we haue sowed in sorrow, we shall reape in ioy, when we haue finished our course & ended our combat with sinne and death: then shall our crowne bee sure, our victory glorious, and our triumph *Eternall*; our graue shall be but as a sweet refreshing place to our wearied bodies, and death shall be our day starre to everlasting brightnesse.

But

But on the other side; if wee haue in the whole course of our warfare here, expended our pretious time in the service of sinne and Sathan, and crumbled away the best and choicest of our yeares in the lusts of the flesh, and sports of vanity; then the issue of all will be death, and our end destruction. Our mirth will be turned into wormewood, and our ioy into heavinesse: all our delights in this earth shall vanish as the flower, our sun shall set in a cloud, and our daies of iollity and contentation shall irrecoverably be involved and turned into perpetuall darknesse.

CHAP. V.

Containing a short digression touching the eternity of the damned.

AND here it will not be vnseasonable, nor any digression from the point in hand to consider with our selues, for our better encouragement to the waies of holinesse, the condition of that eternity which the damned haue in hell. O the vnhappy and ever deplorable state of those poore soules, who feelee nothing for the present but wrath and vengeance, and can expect nothing to come but the vials of Gods indignation to be powred on them in a fuller measure for ever after! And that which addes abundant weight to their miseries is; they shall burne but not diminish, they shall lye buried in their flames, but not consume, they shall seeke death, but shall not finde it: they shall desire it, but it shall flye from them: their punishment consists not in the indurance of any proper

Nec qui torquet, aliquando fatigatur, nec qui torquetur, aliquando moritur, Bernard. meditat. cap. 3.

per or peculiar paine, but in the accumulation & heap of innumerable torments together. All the faculties of the soule, all the senses of the body shall haue their seuerall punishments, and that which is more, vnseparable, and more then that, eternall: There shall be degrees in their torments, but the least shall be infinite. For as the wrath and displeasure of *God* toward them is everlasting, so shall their pressures be. They enioy an *eternity* like the *Saints*, but not the *Saints eternity*; for their eternity shall beginne in horror, and proceed in confusion: their eternity shall purchase and yeeld to them no other fruit but yellings and lamentations, & woe. Their *eternity* is such as turnes all things into its owne nature: for all things where the damned doe inhabit are eternall. The fire is eternall: for the breath of *God* like a riuer of brimstone hath kindled it, and it shall neuer goe out night nor day; but the smoake thereof shall ascend for euer. The worme is eternall, for the conscience of the damned shall be everlastingly tormented with the sense of their sinne: Their worme dieth not, (saith the *Prophet*) and their fire neuer goeth out. The prison wherein they are inclosed is eternall. The prayers of the *Church* could open the prison doores to *Peter*, but no prayers can pierce these walls, no power can ouerthrowe them, no time can ruine them; out of Hell is no redemption, no ransome, no deliuary, *Cruciantur damnati, cruciantur in aeternum*. This is the last sentence of the *Iudge*, his irrevocable decree, his immurable and eternall *Iudgement* vpon the damned, which shall neuer be reuerfed: there is no appeale will lye from this *Iudge*; there is

Adesse intolerabile, abesse impossibile.

no reversing this judgement, when the sentence is once past it stands for *eternity*; Hence it was that the ancient Church repeated this sentence often in their divine service, *Peccantem me quotidie, & non me penitentem, timor mortis conturbat me quia in inferno nulla est redemptio*. Whilst I daily sinne but repent not daily as I ought, the feare of death amazeth me, because after this life ended, out of hell is no redemption. The blood of *Christ* shed on *Golgotha*, is fully sufficient to saue all man-kinde, but it belongs not to the damned. If therefore the yoake of repentance seeme not sweet to thee (saith *S^t Bernard*) thinke on that yoake which thou shalt be sure to suffer, which is. Goe yee cursed into eternal fire. But the most deplorable thing which is eternall in hell is, the irrevocable losse of the beatificall presence of *God*, the eternall priuation of *Gods* sight, the vncomfortable want whereof, doth more grieue their hearts, and wound their afflicted soules, then all their bodily torments. Thus wee see the vnhappy estate and condition of the damned in the other world, and how the highest linke in all this chaine of sorrowes, wherewith they are enuironed, is the miserable perpetuities of their torments, when their restlesse thoughts haue carefully runne through many thousands of yeares, yet will they not then enioy one day, one little houre, one minute of rest and respiration. Everlasting darknesse is their portion, they beginne and end alike, with weeping and gnashing of teeth. Now since this is certainly true, is it possible that man should be so forgetfull of *God* and himselfe? Can he so farre degenerate into a beast, and indurate into a stone

stone, as to read these things and not beleue them, or beleue these things and not to tremble? Can the knowledge of these things swim in our braine without a serious and sound digestion of them into our hearts? when we see, and knowe, and beleue, that inexplicable, eternall, endlesse, easelesse horrors, without true and vnfeined repentance, abide vs hereafter; and on the other side we knowe not, nor can possibly discerne with how speedy and swift a foot our end approacheth, nor how suddenly wee shall be summoned to giue the world our euerlasting farwell; How can so sad and important a consideration as this, possesse our thoughts and not torment them? or how can this chuse but imbitter our dearest pleasures, & crosse our indulgence to our sensuall affections? Did we but reason a while with our soules, and euery one of vs in a particular application say within himselfe: I am here floating like a ship in the sea of this world ballasted on every side with the cares and disquietings & pressures of this life, and I sayle on with full course towards the hauens of Eternity, one little blast of death is able to plunge me irrecoverably into this bottomlesse gulfe, where one houres torment will infinitely exceed (for the paine of it) an hundred yeares bitter repentance. And shall I now thus standing vpon the very battlements of hell, melt in my delights, cheere vp my selfe in the dayes of my youth, shall I tyre out my spirits, trifle out my pretious time, rob mine eyes of their beloued sleepe for such things, to the which the time will come, when I must bid an euerlasting farewell? Me thinks the thorough meditation of our future state

should euen strangle our sensuall ioyes in vs, & withdrawe our hearts from the embracements of this world, especially when wee shall to our endlesse sorrow vnderstand, our dearest contents must close at the last in death and confusion, and all our precedent pleasures shall yeeld vs no other fruit but their bitter remembrance to augment our sorrowes.

CAP. 6.

Wherein the question is answered wherefore a finite sinne, is recompensed with an infinite punishment, wherein also is farther shewed that the severity of Gods iustice therein doth nowaie diminish the greatnesse of his mercy.

NOW here ariseth a question to bee resolved; how comes it to passe, that our mercifull and gracious God, who is so infinite in his goodnesse and so abundant in his loue, whose praises the Prophet *David* amplifies in his 136. psalme, twenty seauen times together, with this conclusion; *for his mercy endureth forever*, how can it stande, that this our God, whose mercy is thus exalted aboue all his workes, should be thus infinitely mercifull, and yet so infinitely iust too, as to inflict vpon a finite sinne an infinite punishment, that he should continue millions of yeares, yea to *everlastingnesse*, in the avengement of those sinnes which were committed as it were in a moment of time, so that hee who hath offended

fended but temporally, should bee bound to suffer paines eternally? I answered, wee shall sufficiently vindicate and cleare Gods righteous dealing towards vs herein, if wee measure his iustice but by our owne rules;* for doth any law proportion out the time of punishment to the time only in which the offence is committed, and so measure the continuance of the pennalty by the time of the fault? Shall the prisoner lye no longer in the Goale, then he is committing his villanie? Doe not wee here amongst vs often see some offences which were suddenly thought of and as soone executed, yet punished with endlesse datelesse banishments, which in comparison to this life beare a proportion with eternity? Now if the wisdom of man doth follow this rule in proportioning of punishments, weighing offences by the fowlenes of the fact, Shall wee denie God the righteous Iudge of all the world the same liberty over the workes of his owne hands? Againe if this will not satisfie our inquisitiue mindes, let vs but take our owne hearts to taske, and sifte them to the bottome, and impartially weigh what a world of pollution and deceipt and perverseness is lodged in them, and then certainly wee shall finde matter enough against our selues without farther inquiry for our endlesse condemnation: ourowne consciences will testify to the confusion of our faces, that iust is the Lord, and iust are his Iudgements, that all the waies of the Lord are mercy and truth,* that his grace is not vniust nor his Iustice cruel: Adde herevnto that the fault of its owne nature is infinite, because it is a sinne against an infinite maiesty.

Scelus non
temporis lon-
gitudine sed
iniquitatis
magnitudine
metiendum
est, Aug. de Ci-
uili. Dei lib.
21. cap. 11.

Nec iniustus
ius gratia nec
crudelis potest
esse iustitia,
Aug. de Ciui.
Dei lib. 21. c. 11.

sty? Gods Iustice being infinite, the violation thereof
 by sinne must needs contract an infinite debt; because
 in sinning we rob God of his glory, which wee must
 needs repaie him againe: Now the satisfaction of
 an infinite debt, must needs bee infinite either in re-
 spect of time or measure; And because a finite vessell
 is not able to hold or comprehend an infinite wrath
 forasmuch as wee cannot beare Gods indignation,
propter immensitatem doloris, wee must of necessity
 satisfie his Iustice, *duratione temporis*; the long con-
 tinuance of our sufferings must supply what is want-
 ing in the weight of our punishments. Again he that
 dies in his sinne without repentance, offends as much
 as if he had sinned eternally, *quia omnis peccator est in*
eternum, si in eternum vixisset, in eternum peccasset;
i.e. had hee liued eternally, his sinne had extended
 to the length of his daies for a man sooner ceaseth to
 liue then to loue his sinne, and therefore God may
 iustly after many thousand yeares torments in Hell,
 iterate their torments to the damned: because if they
 had longer abode in their sinfull flesh, they would still
 haue perpetuated their sinfull transgressions. Oh let
 not then sinfull flesh contend with its maker, let not
 vs pry into the heavens, nor curiously search
 into the secrets of Gods will, to finde a reason
 of the obligation of a sinner to perpetuall punishment,
 but rather in the lowlines of our heartes crie out with
Daniell, O Lord righteousnesse belongs vnto thee, but
 to vs open shame, because wee haue rebelled against
 thee: let vs cast downe our soules at the foote of his
 grace, and humbly acknowledge in the sence of our
 defor-

Peccandi vo-
 luntatem non
 amisit sed vi-
 tiam Greg.

deformities, that just is the *Lord*, & just are his judgements. Our weake vnderstandings can no way fathome the depth of his counsells; his wisdom is vnsearchable and all his waies are truth: but did we truly apprehend the nature of our finnes, wee would neuer repine at the weight of *Gods* Iudgements, for whereas *God* made man a noble creature, both beautifull and glorious, and after stamped on him his owne Image, righteousness and true holinesse, how strangely hath his sinne disrobed him of all his excellencies, what rebellion hath it setled in all his members, what staines and pollutions hath it wrought in all his faculties? It is our sinne which hath vniouyned the confederacies and societies of the dumbe creatures, and hath armed them with an antipathy and rebellion one against another. It is sinne which hath so strangely altered the manners and conditions of our times, that hath turned mens browes into brasse, and their hearts into stones, and their hands into blood, and their tongues into Scorpions. Is sin which hath wrought such a confusion and Chaos in all things vnder the Sunne, which hath changed truth into flattery, substances into formes, nature into arte, decency into newfanglednesse, renting of hearts into cutting of garments. It is sinne I say which in this our age hath dissolued those sweete obligations of peace and correspondency, which were formerly knitte betweene our neighbour nations, and insteade thereof hath sent in, fire and sword amongst them, & that hath rowled vp within these few yeares so many Noble spirits in those parts into blood and destruction. And lastly it

21 is

is our sin that shall at that last & dreadfull day turne the very Elements into fire, and the whole frame of this world with all the things therein, into their primitive Chaos and Originall Confusion.

Oh that wee did seriously consider of, and soundly digest the meditation of these things! For had wee but hearts to vnderstande, and eyes to see the deformity of our sinnes and did vnpartially compare the staine and pollution of them with the purenesse of *Gods* nature, and the brightnesse of his Maiesty, how should wee be confounded in our soules, with the sight of our owne filthinesse? How ready should wee be rather to admire *Gods* patience then question his severity? How should wee tremble at his glorious presence, and dread his power, and iustly feare what wee haue worthily deserued, his everlasting iudgement, since our pollutions haue moved him to abhorre the workes of his owne hands and to distaine the beauty of his owne creation? But if now on the other side wee aduisedly looke into *Gods* gracious proceedings towards vs, and his louing indulgence in restraining his incensed displeasure, notwithstanding our infinite provocations, and in shewing vs a way to escape his fury; I know not whether wee shall finde greater cause to vindicate his justice, or admire his mercy. For true it is, as saith Saint *Agustine*, * Soe *Good* is our *God*, that he would never haue suffered vs to fall had not his power bene such, that hee could extract matter out of our sinfulnessse to advance his owne glory. Oh how vnsearchable, how botomlesse, how surpassing the apprehension of men and Angells

is

Deus adeo
bonus est vt
malum nun-
quam sineret
nisi adeo po-
tens fuisset;
vt ex malo
bonum elice-
ret. *Aug.*

is the loue of *God* towards vs! whither can wee goe? which way can wee cast our eyes, where wee shall not behold the admirable foote-steps of his mercy? If wee looke vpward, his mercy reacheth vnto the Heavens, saith *David*: If downward, they that goe downe into the deepe see the wonders of *God*, saith the same *Prophet*, and his mercies in the great waters. If round about vs, those that put their trust in the *Lord*, mercy embraceth them on every side. And hence it is that the Apostle Saint *Paul* to the *Ephesians*, so diversly amplifies the loue of *God* in severall places of that Epistle, by sundry appellations or epithites, as his loue, his great loue, his abundant loue, his loue passing knowledge: againe, the riches of his glory, the riches of his grace, the riches of his mercy; *God* who is mercifull saith the Apostle, who is rich in mercy through his loue, his great loue, even when wee were dead by sinne hath quickned vs together in *Christ Eph. 2. 4.*

The Apostle also in the same Epistle and first chapter expresseth the *Lord*, great in his power, abundant in his wisdom, but rich, exceeding rich in his mercy. And why rich in mercy only? Is not the *Lord* rich in *Angells*, rich in the *Saints*, rich in the *Heavens*? Hath he not created the Cloudes, founded the Seas, wisely composed the whole frame of nature? And is he yet rich only in mercy? True it is; the earth is the *Lords* and the fulnesse thereof, all that wee haue, all that wee are, is his; but his mercy hath an excellency in it aboue all his creatures; yea (if I may so speake) aboue all his attributes, aboue his Iustice; Mercy (saith

the Apostle) reioyceth against condemnation : A-
 boue his power; *Iacob* wrestled with God and over-
 came him; aboue his greatnes; for he hūbled himselfe
 to take our nature on him; yea aboue all his earthly
 creatures; for his mercy reacheth to the Cloudes;
 there is nothing doth more illustrate *Gods* omnipo-
 tency then his mercy. It was noe marvaile that *God*
 should make the Heauens because hee is power it
 selfe, or that he should frame the earth; because hee is
 strength it selfe; or that he should governe the times
 because he is wisdome it selfe, or that he should giue
 breath to all creatures, because he is life it selfe; But
 herein chiefly is *God* to be magnified, that hee who
 is infinitely iust, should yet bee mercifull to sinners;
 yea to sinners while they wallow in their blood;
 while they rest in sinnes, while they haue no eye to
 looke after him, no heart to embrace him, no foote to
 follow him, no tongue to glorifie him, but lye woeful-
 ly plunged in the dregs of their pollutions? Oh the
 vnspeakable goodnesse of our *God*, who hath so gra-
 tiously invited those sheepe, who are so vnhappily
 strayed from him: nay who doth with a louing vio-
 lence irresistably call those who haue trampled on his
 graces, and reiected his loue. But what should moue
 the creator of all things who hath beene thus infinite-
 ly provoked, who is armed both with power to
 strike; and meanes to be avenged, to compassionate
 his enemies? Certainly there is, there can be no o-
 ther reason alleadged, but that which *David* so of-
 ten iterates, *because he is gracious, & his mercy endur-
 eth for ever.* But alas how (may the afflicted soule
 say)

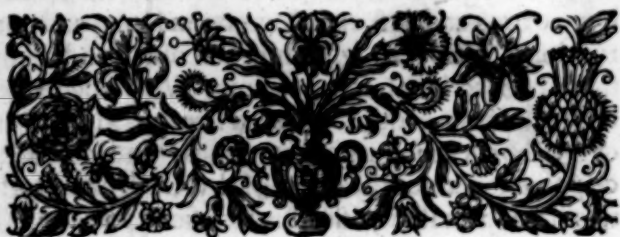
Omnipoten-
 tissima facili-
 tate homines
 ad seipsum
 convertit
 Deus, & vo-
 lentes ex no-
 lentibus facit.
Aug. ad vlt.

I say I can his goodnesse extend to mee who am nothing but wormes and dust, and woundes and sores and corruption? Who can giue him no oblation but my finnes, no sacrifice but my sorrow? What confidence now can I haue in this loue, what strength in this mercy? Who ever thou art, that art thus, and no better disposed to receiue the grace of thy God, bring forth this small provision, offer this sacrifice vpon the Altar. Since thou hast nothing else to part with surrender vp thy finnes, yeeld him thy lusts, renounce thy whole interest in thy sinfull delights, in thy immoderate affections * and then thy sorrowfull spirit shall be a sacrifice to God, thy wounded and broken heart hee will not despise; *I am with him* saith the Lord, *who is of an humble spirit and that trembleth at my wordes.* Wee haue his owne word for his mercy, wee haue his promise for it, wee haue his oath for it. He is faithfull saith the Apostle, who hath promised; hee is faithfull, hee cannot deny himselfe. The Apostle saith not, hee cannot deny his mercy, but hee cannot deny himselfe. If hee were any thing but mercy, then hee might deny his mercy, though hee did not deny himselfe: but now by not denying himselfe he giueth mercy, who by not giuing mercy should deny himselfe. And thus we see how God is faithfull and cannot deny himselfe. * He may overcome himselfe by pitying the forsaken ones, but he cannot deny himselfe by forsakeing his pity. For how can he deny himselfe to vs, who hath given himselfe for vs? How can he deny vs his mercy, who hath given vs his life?

The end of the first booke.

Nullius rei
tantum in in-
ferno est,
quantum pro-
prijz vo'unta-
tis. *Alfred.*

Superare seip-
sum potest de-
sertos mise-
rando, negare
seipsum non
potest miseri-
cordiam dele-
rendo.



THE SECOND BOOKE OF
ETERNITY.

CHAP. I.

*Containing an Exhortation to holinesse grounded
upon the consideration of Eternity.*



THE very soule and life of Christianity consists in the life of a Christian, as for outward formalities, they plausibly serue to shew forth a good man to the eye of the world, but cannot make him such; 'its true, externall actions adorne our professions: but it is, where grace and goodnesse seasons them, otherwise, where the sappe and iuyce and vigour of religion is not settled in the soule, a man is but like a goodly heart-shaken *Oake*, whose beauty will turne into rottennesse, and his end will be the fire. It was the saying of *Machiavell*, that the appearance of vertue was more to be desired then vertue it selfe. But *Socrates* a meere naturalist,

list, aduised better, who said, the good man is onely wife. Certainly our glorious shewes, and high applauses, and exaltations amongst the sonnes of men will proue but miserable comforters in the close of our age, when the daies of darknesse come. O then as we respect the eternall welfare of our poore soules, let vs bee what wee would seeme. Let vs turne our words into actions, our knowledge into affection, and our speculation into practise. Let vs not only in a generall and confused manner acknowledge *God*, but rather labour to know him; let vs not think it enough to beleue that *Christ* came as a *Saviour* into the world, but endeaour rather by a peculiar, personall, and applicatiue faith to make him our owne. Alas what auailles it my soule, that *Christ* shed forth his blood for the sinnes of many; if he died not for mee? What ioy to my heart, that *Christ* is risen for the iustification of sinners, if hee be not my portion? what comfort to my distressed conscience that *Christ* is come a light into the world, if I sit in darknesse and in the shadow of death? What confidence of protection can I haue from hence, that *Christ* is a carefull sheaphheard ouer his flock, if I am none of that sheepfold? O then let it be the chiefe desire of our soules, and the utmost extent of our endeaours, not onely to confesse *Christ*, but to bring him home to our hearts, to feele him, to affect him, to liue in him, to depend on him, to be cōformable to him: let vs willingly heare & cheerfully follow the voice of that sweet guid, who is both the way, & the iournies end; that louing Physitian who comes to our wounded consciences with healing in

Qualis uideri
vis talis esse
debes. *Gerth.*
Med.

Non prodest
Christi refur-
rectio, nisi in
te quoque
Christus re-
surgat. *Gerth.*
Med.

Sic scopus vi-
tæ *Christus*,
quem sequa-
ris in via ut
assequaris in
patria.

Totus tibi fi-
gatur in cor-
de, qui totus
pro te figeba-
tur in cruce.

his wings; that meeke and tender Lambe, who powred forth for vs teares of anguish, & teares of loue; teares of anguish to redeeme our soules, and teares of loue to compassionate our miseries. Now what a pressing perswasion haue we here to liue vnto him, who thus died for vs; to make him our ioy who hath borne our sorrowes; to fix him in our hearts, who for our sakes was fixed to the Crosse? * How should wee mourne in our soules, and weepe in secret for him, *quem totus mundus, tota elementa lugebant*, at whose sufferings the graues opened, the Sunne shut in his light, the earth trembled, and the whole frame of heauen in his nature and kinde expresse its sorrow. One of the *Rabins* when hee read what bitter torments the *Messias* should suffer when he came into the world (cried out) *veniat Messias at ego non videam*, Let the *Messias* come, but let me not see him. Did his torments seeme so dismall to the spectator, what were they then in the sufferer? If so gantly to the sight what were they in the sustaining? But what should we doe now? Shall we raile on *Indas* that betrayed him, or on *Peter* that denied him, or the *Jewes* that pierced him, or the *Apostles* that forsooke him? No; no; let vs looke into our owne hearts, examine our owne waies: Doe wee not make his wounds bleed afresh with our sinnes? doe we not nayle him to the Crosse againe with our pollutions? doe we not grind him in our oppressions, and as it were massacre him in our murders? What sinne haue we euer forsaken for his sake; what inordinate affection haue we abandoned for his loue? Can we say and say truly that wee euer spared a dish from our bel-
lies

lies, or one houre from our sleepe, or one fashion from our backs, for his sake? And doe wee thus requite our redeemer? * Was *Christ* stretched on the Crosse, and shall we stretch our selues on beds of dounge? Did *Christ* suck downe vineger for vs, and shall we surfet with plenty? Was *Christ* crowned with thornes, and shall we crowne our selues with Rose buds? O let it shame vs to beare so dainty a body vnder so dolefull a head: but let vs conforme our selues to his life, and let our conuersation bee answerable to his doctrine. Let vs fix our eie on this true Serpent, and fasten our hold on this sure anker. Let vs looke vp vnto *Iesus* the author and finisher of our faith: Where our treasure is, there let our hearts be also. We haue an inestimable price, a glorious inheritance set before vs, let vs carefully embrace all those meanes that may further our progresse, as the hearing of the word, receaving of the Sacraments, earnest and constant prayer to *Almighty God*: Let vs strue as we ought, presse forward with all violence. The woman in the Gospell which was so long visited with her bloody issue, it was her holy violence and pressing our *Saviour* that procured her health for her body and pardon for her soule: Let this be our endeauour, let vs neuer thinke our selues farre enough in the way to heauen, but prepare our hearts still, and lay hold on every aduantage that may further vs in our iourney. Behold now is the acceptable time, now is the day of saluation, whilst you haue time then doe good vnto all: whilst you haue the light, walke as children of the light: Iudge thy selfe here, that thou bee not iudged of the Lord hereafter

Deus tuus
parvus factus
est, & tu te
magnificas
exinanivit se
maiestas & tu
vermiculus
intumesces.

Vieta est ad
violentiam,
quia violenta
ad victoriam.

hereafter. Let not thy eies slumber, nor thy temples take any rest, till thou hast found out an habitation in thy heart for the mighty *God of Iacob*. Remember him as *David* did, in thy bed, and thinke vpon him when thou art waking: *God* said of the Church of *Thyatira*, I gaue her time to repent of her fornication, and she repented not. O let vs not giue our good *God* the like occasion to second the same complaint against vs. Behold *God* now graciously calls vs and offers vs his mercy: Behold the spouse comes, let vs goe forth to meet him: He stands at the doore, and knocks, let vs arise and open speedily to our beloued, to day while it is called to day, let vs heare his voice, let vs not put off our time, as *Felix* did *St Paul*, goe for this present time, & when I haue a convenient leasure I will heare thee, as if the time present were not the fittest. Let vs not stifle the checks of our consciences, or say, as *Festus* to *Agrippa*, to morrow thou shalt heare him, † All procrastinations in this case are dangerous: Let vs therefore take hold of saluation, whilst occasion serues vs. If we shut out our welbeloued he will be gone. Therefore let our hearts euen melt within vs, whilst he speaks to vs in his word; if we answer not when he calls vs, then shall we call and he will not answer. The *Storke* and the *Crane*, and the *Swallow* in the ayre know their seasons and obserue their appointed times, how much more should man, especially since times & moments, how long we shall enioy them, are not in our owne power, but in the power of *God*. The *Angell* in the *Revelation* swore by him, that liueth foreuer, that time should be no more, the time past can neuer be recalled,

let

Non querit
Deus dilatio-
nem in voce
corvina, sed
confessionem
in gemitu
Columbino.

Let vs therefore take the present time: For the time past was and is not, the time present is, but shall not be, and of the future wee can promise to our selues no fruition. But alas such is our blindness, such an obduration is growne over our hearts, that wee vnderstand these things, but feeble them not; wee haue them swimming in our minds, but imbrace them not in our affections. The best of vs may take vp that complaint of Saint *Augustine*, * who averred of himselfe, that his desires were better then his practise, our vowes are in heauen, but our hearts on earth; our desires are towards our home, but our endeavours flagge in the way, and we faint in our iourney: wee haue heavenly hopes; but earthly affections; wee all couet after happinesse, but wee would take no paines for it; wee would enioy Christ in his benefits, but wee refuse to partake with him in his sufferings; *volumus assequi Christum, sed non sequi*, wee would share willingly with our Saviour in his Crowne, but not in his combat; nay oftentimes wee instance God for such graces as we are loath to obtaine: like Saint *Augustine*, who prayed for continency with a proviso, Lord giue me continency but not yet; nay such is our intolerable sinfulness, and pollution of heart, that at the same instant, when our hands are lift vp to God for the pardon of old sinnes, our heads are working in the contriving of new; as *Salvian* hath it, *dum verbis preteritis a mala plangimus, sensu futura meditamur*. Thus we draw nigh to God with our lipps, when our hearts are farre from him, our affections are buried in the things of this life. Excellent is that saying of *Isidorus*,

Teneo in memotia, scribo in charta, sed non habeo in vita. *Aug.*

Regnum hoc
sempiternū ex
omni parte
beatum est,
omnibus pro-
missum, & ta-
men de illo
alium inter
nos silentium
quotas quisq;
enim est qui
de hoc com-
memorat, hoc
uxori, hoc li-
beris, toti hoc
familie incul-
cat. *Isid.*
Cælum neg-
ligimus, ter-
ram non re-
tinemus, Dei
favorem non
acquirimus,
mundi perdi-
mus.

* The kingdome of heauen, saith hee, is eternall, blef-
sed every way and promised to all men, but who is
there almost that spends one moment in the serious
meditation of it? What man is there that ever talkes
to his wife, to his children, to his family of such a
Kingdome? Wee can riot in the praises of our native
soile, but wee blush to speake of, and are ashamed to
commend our true country, our everlasting home.
In our dealings about the things of this life, our vn-
derstandings are ready enough to apprehend them,
and our hearts to entertaine them, and our tongues
to discourse of them; but in things that belong to the
eternall salvation of our soules, how deepe is our si-
lence, how slow our speech, how vnskilfull our ex-
pressions?

Thus wee forsake heauen for these things which
at last will forsake vs, and trifle out our time in things
that will not profit vs. How far are men now adaies
from that sweete resolution of Saint *Hierome*? Let o-
thers, saith hee, liue in their statues, in their costly mo-
numents: I had rather haue *St Pauls* Coate with his
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O that wee would looke thus lowly vpon our
selues; wee are Christians in profession, O let vs bee
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of his blessings? o let vs not hide our talents in a nap-
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guifts

guifts, which thou doeſt chearefully diſtribute in this world, will procure thee an eternall compenſation in the world to come. That ſweete ſpeech of Saint Iohn is worth obſervation, *blessed are thoſe that dye in the Lord, they reſt from their labours, and their workes follow them.* When our deareſt friends, our ſweeteſt pleaſures, our moſt glorious titles of honour, the world it ſelfe, yea even our life it ſelfe ſhall glide away like a river, and turne to duſt, then ſhall our good workes follow vs, *non tranſeunt opera noſtra* (ſaith one) *Sicut tranſire videntur, ſed velut eternitatis ſemina iaciuntur*; our good deeds die not with vs, but they are ſowne in earth and ſpring in heauen; they are an inexhauſtible fountaine, that ſhall never bee dried vp: a durable ſpring, that ſhall never faile. They are acts of time, ſhort in their performance, yet eternall in their recompence; they build vp for vs, through the mercies of our God, an everlaſting foundation for the time to come.

Loe then here wee haue ſet before vs *viam ad regnum*, the way to our eternitie; let vs goe on hercin without intermiſſion; preſſe forward with violence and ſtrive to attaine the crowne. Eternitie is an abundant treaſure, an everlaſting wealth, but it is not given ſaue to them that ſeek it; yea that ſeek it with their whole hearts. Certainty did we, as truly know, as wee ſhall one day vndoubtedly feele the bitter fruit, that our luke-warne profeſſion, our groſſe ſtupidity, and vtter neglect of our everlaſting ſtate will produce and procure vs in the end, all our thoughts and language, all our affections and inclinations would be more eagerly imploied, and more faithfull

Opulencia nimis multa eſt eternitas, ſed niſi perfeveranter quæſita nunquam in veniunt.
Bernard.

illud propter
quod pecca-
mus, amari-
mus, et pecca-
tum ipsum re-
uincemus.

ly exercised in the pursuite of eternitie. Oh how sense-
lesse are wee, how stupid in our selues, and wickedly
injurious to our owne wellfare, who for a small
gaine, a fading pleasure, a fugitiue honour wound
our consciences, and hazard our soules, to stand as it
were on the brinke of hell?

The whole world promised for a reward cannot
perswade vs to endure one momentary torment in
fire. And yet in the accustomed course of our liues
we dread not, wee quake not at everlasting burnings.
But o thou delicious and dainty soule, who cherishest
thy selfe in the ioy of thy heart, & the delight of thine
eyes, whose belly is thy God, & the world thy Parra-
dise! o, bethinke thy selfe betimes, before that gloomy
day, that day of clouds and thicke darknesse, that day
of desolation and confusion approach, when all the
inhabitants of the earth shall mourne and lament, and
all faces (as the Prophet *Joel* speaks) shall gather
blacknesse, because the time of their iudgement is
come. Alas with what a dolefull heart, and weeping
eye, and drooping countenance, & trembling loynes
wilt thou at that last and great Assise looke vpon
Christ Iesus, when hee shall most gloriously appeare
with innumerable Angells in flaming fire, to render
vengeance on them that know him not? What a cold
dampe will seize vpon thy soule, when thou shalt be-
hold him whom thou hast all thy life long neglected
in his ordinance, despised in his members, reiected in
his loue; when thou shalt see the iudgement seat, the
bookes opened, thy sinnes discovered, yea all the se-

Fiet apertio
librorum sci-
licet consci-
entiarum,
quibus meli-
ta, & demer-
ita vniuerso-
rum, sibi ipsis
& ceteris, in-
notescant.

cret counsell of thy heart, after a wonderfull manner manifested and laid open to the eye of the whole world? what horroure & perplexity of spirit will possesse thee to view and behold but the very solemnities and circumstances, which accompany this Iudgement; when thou shalt see the heavens burne, the Elements melt, the earth tremble, the sea roare, the sun turne into darknesse, and the moone into blood? And now what shall be thy refuge, where shall be thy succour? shalt thou raigne, because thou cloathest thy selfe in Cedar? shalt thou bee safe, because with the Eagle thou hast set thy nest on high? O no, it is not now the greatnesse of thy state, nor the abundance of thy wealth, nor the priviledge of thy place, nor the eminency of thy worth, or wit or learning, that can avails thee ought, either to avoide thy doome, or prorogue thy judgement. All states and conditions of men are alike, when they appeare at this Barre. There the prince must lay downe his crowne, and the Peare his Robes, & the iudge his purple, and the Captaine his banner; All must promiscuously attend to giue in their accounts and to receiue according to that they haue done, whether it bee good or whether it be evill. Here on earth great men and glorious in the eye of the world, so long as they can hold their habitations in the earth, haue both countenance to defend, and power to protect them from the iniuries of the times: but when the dismall face of that terrible day shall shew it selfe, then shall they finde no eye to pittie, nor arme to helpe, nor palace to defend, nor rockes to shelter, nor Mountaines to cover them

from the presence of him that sits vpon the throne, and from the wrath of the lambe. Giue me the most insolent spirit, the most vndaunted soule, that now breathes vnder the cope of Heauen, who now feares not any created nature, noe, not *God* himselfe, yet when he shall heare that terrible sound, Arise yee dead and come to iudgement, how will his heart even melt, and his bowells quiver within him; when hee shall haue his severe judge aboue him, and helk beneath him, and his worme within him, and fire round about him. O then whosoever thou art, die vnto thy sinnes and vnto thy pleasures here, that thou maist liue to *God* hereafter; goe out of thyselfe, judge & condemne thine owne soule for thy sinnes against *God* in this world, that so thou maist comfortably receiue thy sentence of absolution in the world to come. Let vs learne to be wise in time; let our sorrow for sinne anticipate and prevent our punishment, *satius est & suavius fonte purgari quàm igne*. Hee that grieues not heartily for his transgressions here, shall woefully smart for them hereafter. In hell there is no redemption for the time past, no confession, no repentance, but a sad and heavy exchange and most vncomfortable translation, from a short and passing ioy, to an endlesse, easelesse punishment. The serious and advised consideration of this eternall being in the life to come, was the ground of that ancient custome in the *Romane Church* vpon the consecration of their *Bishops*, at which time these words were recited with a loud voice, *Annos aternos in mente habe*, i. e. remember that eternall yeare, the date whereof will never expire,

Sic tibi cave,
vt caveas te-
ipsum.

In inferno ex-
omologesis
non est, nec
pœnitentia
tunc tribui
potest. con-
sumpto tēpo-
re pœnitendi.

- expire. So likewise when the *Bishop* of *Rome* is brought to his pontificall chaire, one goes before him, shaking a burning torch and proclaiming three times *Pater sancte, sic transit gloria mundi*. Certainly it would worke somewhat towards the enliuening of our drowfinesse, & quickning vp of our dull security if we did in the beginning & end of all our vndertakings say within our selues, *Annos aternos in mente habe*; Remember ô my soule those daies of darknesse which shall neuer close. For all the pressures and vexing distempers, that befall vs in this life; all the crosses, which the envy either of men or euill Angells can throw vpon vs, are nothing, if compared to eternall miseries. *Sapienti nihil magnum videri potest, cui aternitatis nota est magnitudo*. What if with Saint *Paul* I vnderwent labours & perills, hunger & thirst, iniuries and reproaches, what is all this to eternity?

What if I did beare in my flesh the most exquisite paines and bitterest torments, that created nature is capable of, yet what were all this to eternity? For all the aduersities and alterations, which happen to vs vnder the sunne, haue their periods, which they cannot passe: however they disquiet vs for the time, yet as the Prophet *Daniel* saith, *the end shall bee at the appointed time*, God will performe that which he hath appointed for me saith *Iob*: yet vsq; ad tempus hac omnia the end shall be at the appointed time. But of this eternity there will be no end, no bounds can limit it, no time shall determine it. Certainly first or last, there will happen to thee such an evening as shall haue no morning

morning to follow; or else such a morning, as shall never see the close of the Sunne: And therefore let not the vanishing cares and transitory disquietings of this world over deeply possesse thy heart; but rather let the whole streame of thy meditations runne vpon thy latter end; that at the time of thy dissolution; (thy affection being wholly alienated from the world) thy thoughts may ascend before, whither thy soule is comming after: So shall thy sufferings here, make way for thy crowne hereafter.

But how few, ô how few I say are there that weigh these things? How few doe make it their daily taske to meditate on the evils to come? They credit not such reports; for they care not to beleue what they are vnwilling to practise. Hence it is that they goe on so securely in their course, as if there were no heauen, no hell, no God, no eternity. Thus wee naturally desire, our daies should be as happy as they are longe, and being miserably insensible of the sorrowes to come, wee rashly expose our selues to an irrevocable downefall. * Without sense or sorrow wee runne merrily to hell, where wee shall everlastingly feelee what we did never feare, *death and darknesse*; weeping and gnashing of teeth. O how different are our times from those of our Ancestors? They were not more rigidly superstitious, then we are vainely secure.

How did they pine their bodies and afflict their soules, crucify their most pretious lusts, forsake their friends, their lands, their inheritance, yea their Crownes, and Kingdomes; nay which is more, through the rigid and austere obseruation of their strict

Nos tales,
qui mortis
nostræ ne-
gotium ri-
dentes ex-
quimur. Greg.

let vs therefore take the present time: For the time past was and is not, the time present is, but shall not be, and of the future wee can promise to our selues no fruition. But alas such is our blindness, such an obduration is growne over our hearts, that wee vnderstand these things, but feele them not; wee haue them swimming in our minds, but imbrace them not in our affections. The best of vs may take vp that complaint of Saint *Augustine*, * who auerred of himselfe, that his desires were better then his practise, our vowes are in heauen, but our hearts on earth; our desires are towards our home, but our endeavours flage in the way, and we faint in our iourney: wee haue heavenly hopes; but earthly affections; wee all couet after happinesse, but wee would take no paines for it; wee would enioy Christ in his benefits, but wee refuse to partake with him in his sufferings; *volumus assequi Christum, sed non sequi*, wee would share willingly with our Saviour in his Crowne, but not in his combat; nay oftentimes wee instance God for such graces as we are loath to obtaine: like Saint *Augustine*, who prayed for continency with a proviso, Lord giue me continency but not yet; nay such is our intolerable sinfulness, and pollution of heart, that at the same instant, when our hands are lift vp to God for the pardon of old sinnes, our heads are working in the contriving of new; as *Salvian* hath it, *dum verbis preterita mala plangimus, sensu futura meditamur*. Thus we draw nigh to God with our lipps, when our hearts are farre from him, our affections are buried in the things of this life. Excellent is that saying of *Isidorus*,

Teneo in memoria, scribo in charta, sed non habeo in vita. *Aug.*

Regnum hoc
sempiternū ex
omni parte
beatum est,
omnibus pro-
missum, & ta-
men de illo
altum inter
nos silentium
quoniam quisq;
enim est qui
de hoc com-
memorat, hoc
uxori, hoc li-
beris, toti hoc
familie incul-
cat. *Isid.*
Cælum neg-
ligimus, ter-
ram non re-
tinemus, Dei
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guifts, which thou doeft chearefully distribute in this world, will procure thee an eternall compenfation in the world to come. That sweete fpeech of Saint Iohn is worth obfervation, *blessed are those that dye in the Lord, they rest from their labours, and their workes follow them.* When our dearest friends, our sweetest pleasures, our most glorious titles of honour, the world it selfe, yea even our life it selfe shall glide away like a river, and turne to dust, then shall our good workes follow vs, *non transeunt opera nostra* (saith one) *Sicut transire videntur, sed velut aternitatis semina iaciuntur;* our good deeds die not with vs, but they are sowne in earth and spring in heauen; they are an inexhaustible fountaine, that shall never bee dried vp: a durable spring, that shall never faile. They are acts of time, short in their performance, yet eternall in their recompence; they build vp for vs, through the mercies of our God, an everlasting foundation for the time to come.

Loe then here wee haue set before vs *viam ad regnum*, the way to our eternitie; let vs goe on herein without intermission; presse forward with violence and strine to attaine the crowne. Eternity is an abundant treasure, an everlasting wealth, but it is not giuen saue to them that seeke it; yea that seeke it with their whole hearts. Certainty did we as truely know, as wee shall one day vndoubtedly feele the bitter fruite, that our luke-warme profession, our grosse stupidity, and vtter neglect of our everlasting state will produce and procure vs in the end, all our thoughts and language, all our affections and inclinations would be more eagerly employed, and more faithfull-

Opulentia nimis multa est aternitas, sed nisi perseverantes quousque nunquam in veniuntur.

Bernard.

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Nos tales,
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strict and severe lawes expose themselves to the hazard and danger of their dearest liues, and thrust themselves as it were out of the world, and forgoe all society with men. And wherefore all this, but that they might disburthen themselves the better by these meanes from all earthly allurements, settle and dispose their hearts in a good preparation towards their home; and to enliuen their affections, and inflame their mindes to a more serious contemplation of the ioyes to come? Mee thinks the consideration of these former times should strongly invite vs to a more serious meditation of our future state; especially if wee remember how swiftly our daies draw to an end, and how soone we are involued into everlasting darknesse. For alas what is our life here, *Tota hac vita vnius horula mors est*, one houre at the last will swallow vp all our liue-long daies.

Let vs then not feare being so neare our home; let no stormes affright vs, being so neare our haven: Let vs examine our accounts and cast vp our summes, that we may be able to give vp a good account at the last day. Certaine it is what ever we goe about, whatsoeuer be the scope of our endeavours, wee every day come nearer to the end of our course, every houre is a new step onward.

So soone as ever a man enters this mortall life, hee beginnes a constant iourney vnto death, *quicquid temporis vivitur de spatio vivendi tollitur: i. e.* Each part of time that wee passe, cuts off so much from our life, and the remainder still decreaseth; So that our whole life is nothing but a course or passage vnto death

death, wherein one can neither stay nor slacke his pace. This wee know, our daily experience doth confirme this truth: and yet doe wee persist as securely as ever in our trade of sinne: *Agra abstrahimur ab ijs quibus assuescimus, i.e.* wee are hardly drawne from those things which custome and time hath invred vs vnto. It is a grievous burthen to a licentious heart to be drawne off from dainty fare, full cups, and good company. Wee lye as dead men and sencelesse in our damned pollutions, even drowned in our voluptuousnesse, like brute beasts filled vp and pampered for the day of slaughter. Thus with the full streame of our indeviours we plod on in the habituall course of transgressing, without any sense of our sinne, vntill our short daies begin to shur in, and our evening approach; at which time the weaknesse of our bodies, and the strength of our sinnes make vs as vnable to repent, as wee were before vnwilling. Wee many times through the incitement of some good motion beginne well but faile in the execution; wee make faire promises, but wee doe not second them in our practise; but let vs not deceiue our selues, God will not be mocked *non verbis penitentia agenda, sed actu*: let vs not promise God better obedience with our lippes then wee performe with our hearts. Bee not rash to vow a thing before God, but when thy word hath past thy lips, then be as carefull to performe, as thou wast forward before to promise.

Lastly let vs alwaies follow that holy counsell given in *Ecclesiasticus*, *In all thy actions thinke vpon thy latter end, and thou shalt never doe amisse*: and that of
the

Fatemur crimina, sed sic facemur, vt in ipsa confessione non dolemus. Salu.

the Prophet *David*, keepe innocency, and doe the thing that is right; for that shall bring a man peace at the last: peace with *God*, peace with men, and peace with our owne conscience. In the world faith our *Saviour* shall yee haue trouble, but in me yee shall haue peace. The world is our sea, but *Christ* is our haven; the world is our warfare, but *Christ* is our rest: The world is full of stormes, but *Christ* is our peace; in me you shall haue peace. Hence it was that the Saints of *God* alwaies haue taken exceeding ioy in their tribulation; because *Christ* was their comfort and peace: hee sweetned all their sorrowes. Hence it was that Saint *Augustine* so resolutely brake forth; *Hic ure, hic seca, modo in aeternum parcas*; he regarded not what pressures *God* laid vpon him, So he vouchsafed him patience here and heaven hereafter. What ever we doe or can suffer in this life, the abundance of our eternall ioy shall infinitely recompence the weight of our sorrowes: Our light afflictions which are but for a moment doe cause vnto vs a farre more excellent and exceeding weight of glory. Our combat here is short, but our triumph eternall. And who would not endure a few crosses & windings in his way when he knowes they will bring him to his journies end? Who would not for a little season expose himselfe to the mercy of the waues to be tossed on the sea, when he is assured with *St Paul*, to come safely to the shore?

Beides, wee must not expect to establish our happinesse here and to enioy our heaven hereafter. It is impossible a man should flow in his delights in this world; and then drinke at the fountaine of everlasting

Solus is charum non amittit, cui ille charus est quinon amittitur.

Impossibile est, vt in vtroq; seculo beatus sis, vt in celo & in terra appareas gloriosus Hier.

blisse in the world to come.

O then let vs imbrace the conflict, that we may obtaine the Crowne. *Melior est modica amaritudo in faucibus, quam eternum tormentum in visceribus: i. e.* a little gall in the mouth is not so painefull, as continuall torments in the bowels. Farre better it is to Summe vp our reckonings here, then to haue our debts vpon the score hereafter; & farre better to vnloose our soules from the immoderate embraces of the comforts of this world, and to endure the straits and pinchings of a more reserued & homely course for sixty or seauenty yeares in this life, then to suffer but one torment in the life to come: farre better to be lightly afflicted here, then eternally tormented hereafter.

Vna hora erit
gravior in
pœna, quam
centum anni
in auarissima
penitentia.
Thomas de
Kemp.

Saint *Chrysostome* hath an excellent expression to this purpose: Suppose a man, saith he, much desiring sleepe, and in his perfect mind, had an offer made him of one nights sweete rest, vpon condition to be punished a hundred yeares for it, would he accept (thinke you) of his sleepe vpon such termes? Now looke what one night is to an hundred yeares, the same is the life present, compared with that to come. Nay looke what a drop of water is to the sea; the same and no more is a thousand yeares to eternity. Who then of sound iudgement, for the short fruition of a transitory contentment in this life, would expose himselfe to the horror of eternall flames in the life to come? And therefore whiles wee haue our abode in this vale of misery, we should alwaies pray with Saint *Bernard*, *du domine, vt sic possideamus temporalia, vt non perda-*

mus.

mus aterna, i.e. grant vs Lord that wee may so partake of temporall felicities, that wee may not loose eternall. All things vnder the Sunne haue their alterations and changings, but things aboue are permanent, and of an enduring substance. *Omnia ei salua sunt, cui salua est beata aternitas*; hee that can be secure, and sure of the happinesse to come, builds vp his house vpon a firme foundation. How small a modell of time, how short a period is the longest life, when once it is finished? Recollect with thy selfe, saith Saint *Augustine*, the yeares that are passed from *Adams* time vntill now; run over the whole scripture, and the time since the fall will seeme but as yesterday. For what are the times past? If thou hadst liued from *Adams* day till this houre: thou wouldst easily haue judged, that this life hath no perpetuity in it, which flies away so swiftly. For what is the life of any man, suppose the longest age? It is but like the morning dew, like the twinkling of an eye, in a trice it is gone. I haue seene an end of all perfection saith *David*. But here o Christian, let me deale more plainly with thee; thou wilt readily acknowledge all things vnder the frame of Heaven are perishing, and heauen is thy thought, Eternity is thine ayme. Now if it bee so, why art thou then so dul in thy course of holinesse, so frozen in thy zeale, so inclinable to every motion of sinne, so easily ouercome by euery incitement to wantonnesse, never more calme and vnseasonably patient, then when thy affections should be enflamed, and thy heart kindled with a iust indignation in Gods cause: and on the other side neuer more

fretting, whining and vnquiet, then when thou shouldest be meeke and patient, and cheerefully disposed vnder the burden of afflictions? How can it be that we should haue eternity in our mindes, and yet liue no better in our manners? Now that we may the easier discern the deceitfulness of our hearts herein; let vs examine our selues by the example of *Iacob*. This *Patriarch Iacob* serued his vncl *Laban* seauen yeares for *Rache ll* his daughter, and the greatnesse of his affection towards her, made that time seeme but as a few dayes. (to apply this;) Thou art a seruant as *Iacob* was, but thou serues not such a Master as *Iacob* did, thou serues not man but God, thy maker and a faithfull rewarder; thou serues not for a wife, but for a kingdome; not for an earthly contentation, but for an heavenly habitation: And yet behold the short affliction of one day can enervate thy loue, and vnlocke thy affections from God and heauen: Euery crosse accident stops thee in thy course, Euery little sorrow disquiets thy soule, and lessens thy contentment. Behold here, measure by the example of *Iacob* the strength of thy loue: *Iacob* could serue seauen yeares with chearefulness for a wife, but thou canst hardly seruethy *God* so many dayes with a true affection for heauen: For reckon vp all the nights thou hast spent in prayer, summe vp all the dayes that thou hast worne out in religious exercises, and canst thou then truly say to *God* as *Iacob* did to his vncl, in thy seruice night and day haue I macerated my body with heat and cold, and my sleep departed from mine eyes; twenty yeares haue I laboured in thy seruice: couldst thou say thus, and say it truly

ly, o then what would be the end of thy labour, what would thy reward be? not flocks and cattell, nor the daughters of *Laban*, but God himselfe would be thy exceeding great reward, thy life and happinesse; Hee would be vnto thee every thing that thy heart can desire or long for; Thy soule should flowe, and even melt in abundance of spirituall delights.

But now take a little view of thine owne vilenesse, thy owne nakednesse, thy vtter disability to any thing that may be truly called good. Thy hands are feeble to Gods worke, thy feete are slow to Gods temple, thine eyes are feared or shut vp towards heaven; But for the workes of flesh and Sathan, thy heart is hot to envy, thy minde prone to revenge, thy tongue voluble to blasphemie, thy affections even glued and incorporated as it were into the sensuall embracements; And is this to serue God for heaven? shall the blessednesse of the *Saints*, and the glory of *Angells*, and the ioy, and fruition of God himselfe bee powred forth vpon such workes as these? Dost thou thus requite thy maker.

O consider, consider I say thy waies in time; labour to serue God as *Jacob* did: labour to approue thy selfe as faithfull to God as *Jacob* was to his vnckle *Laban*: And if the weight of the labour discourage thee, or aduersity oppresse thee, or prosperity seduce thee; then lift vp thine eyes to heaven, as *Jacob* did to his *Rachell*: Let heauen be thy loue, thy spouse, the delight of thine eyes, the ioy of thy heart; Behold thy *Rachell* is faire, and louely, heaven is both beautifull and glorious: Let thy desires goe before whither thou meanest

Ed dirigendus
est spiritus
quo aliquan-
do est iturus.

meanest to hasten after: suffer for a season thy light affliction, hauing an eye to the recompence of reward; yet and but a little while, and thou shalt approach the haven, where thou shalt enioy so much the more happiness, by how much the deeper thou hast drunke in sorrow; and by how much the more ardent thy affections haue beene towards *God* in this life, the more abundant shall thy reward be in the life to come; then shall thy crosses proue thy gaines, and that well-spring of ioy which shall ever rise in thy heart, shall swallow vp all thy sorrowes.

CHAP. II.

Shewing that there is no other way nor possible meanes to attaine to the true eternity, but by a confident affiance vpon the mercy of God in Christ.

SVch and so deplorable is the condition of every man considered in his corrupted and degenerated state, that albeit he bee able by that small sparke of naturall illumination, which is left in his mind to see as in a glasse darkely and obscurely an eternity to come; yet is hee vtterly ignorant of the true way therevnto, neither hath he any possibility in nature to finde it out: Hee is in no better state then the poore creeple at the poole of *Bethesda*, who saw the waters that could heale him before his eyes, but found no meanes to helpe him into them. For that sound and perfect knowledge of the true way, which man was adorned with in his first creation, is wholly

ly lost & extinguished in him, he is now a meere *stranger from the life of God*, Eph. 4. 18. *dead in Trespases and sinnes*, Eph. 1. 2. *reprobate to every good worke*. Tit. 1. 16. *his very minde is defiled*, Tit. 1. 15. *his wisdom is death*, Rom. 8. 6. * He is no more able, of himselfe to lead a holy life, acceptable to God, then a dead man is to performe the actions of one that is aliue. Being thus disrobed of all spirituall endowments and sauing grace, how shall hee attaine to that ioyfull *Eternity*, which his soule (as I haue said) may long for, but can no way reach? Certainly there is no light to lead him, but that * light of the world; no way for him to take to, but that *new & liuing way*, even him, who hath stiled himselfe, *the way, the truth, and the life*, no rocke to cleaue to, but this *strong foundation*, no name vnder heauen to be faued by, but this, euen this alone, *Iesus Christ, yesterday and to day, and the same forever*. Hee, and he alone is the onely sure; effectually, infallible meanes of our saluation: Hee alone is the true *High Priest*, who was once offered to take away sinnes, and after that entred into the true *sanctuary*, the very *Heaven*, to appeare in the sight of God for vs, where *hee is able perfectly to saue them, which come vnto God by him, seeing he euer liueth to make intercession for them*. Heb. 7. 26. He alone is the ground of our hope, the crowne of our glory, and the strength of our confidence. * It's he alone, who by the sweet influence of his grace, and by the secret working of his spirit, can (when he will) and doth (when hee please,) subdue and bring vnder the most obdurate gaine saying, and rebellious heart, to a cheerefull, willing, & ready obedience to his hea-

Nemo aliunde Deo placet, nisi ex eo quod ipse donauerit.

Si Christum habes, aeternitatem per Christum in te habes. *Aug.*

Oculum tuum Domine non excludit cor clausum, nec manum tuam repellit duritia hominum. *Aug.*

G

venly

venly will. O the infinite & in expresseible tendernes-
 se of our louing Sauour towards vs! When we, like
 sheepe, had gone astray, his mercy reduced vs: When
 we lay wallowing in our blood, his pittie refresh't vs:
 When we were dead in our finnes, his death did reuiue
 vs: and here we may truly say with *David*, *his mercy*
reacheth to the heauens. From the heauens came the
 price of our redemption. We were not, neither could
 we be redeemed by the blood of bulls and goats; by
 thousands of riuers of oyle, by the cattle that are vpon
 a thousand mounttaines. It was not the treasures of the
 world, the power of men or Angels could purchase
 this freedome, nothing could cleanse vs, but the blood
 of the *Lambe*: He was that fountaine, opened for sinne
 and for uncleanesse; He was that *Sonne of righteousness*,
 that came with healing in his wings. His were the
 wounds, that healed our sores; his was the backe, that
 bare our sorrowes; his was the price, that quit our
 scores; he assumed our flesh to redeeme vs here, and he
 raignes as a king to crowne vs hereafter. Now what
 remaines after all this to be done on our parts? Let
 vs rest on this *Anchor*; let vs fly to this *hold*, and build
 on this *foundation*: For no other foundation can any man
 lay, then that which is laid, *Iesus Christ*. Let vs cast
 our soules into the armes of our Saviour: *In brachijs*
Saluatoris mei & vivere volo et mori cupio, saith *S.*
Bernard: O let this bee our desire: Now the gate is
 open, let vs not deferre the time of entrance: Now is
 the acceptable time, let vs not procrastinate the sea-
 son: Now he offers his mercy, he shewes his long suf-
 ferance, let vs not turne his grace into wantonnesse;
 let

let vs follow the counsell of the sonne of *Sirach*: *Ecclesi* the 5. *Make no long carrying to turne to the Lord,* and put not off from day to day: For suddainly shall the wrath of the Lord breake forth, and in thy security thou shalt bee destroyed, and thou shalt perish in time of vengeance. But alas farre otherwise it is with vs in our practise: A great portion of our time is crumbled away in doing ill, a greater part in doing nothing, and our whole life in doing that, which wee should not, or in matters (as we say) vpon the by. And as *Archimedes* was secure and busie about drawing lines on the ground when *Syracuse* was taken; so is it with vs. Now that our eternall safety laies at stake, we lye puzzling in our dust, I meane, in our worldly negotiations: But for our eternity shortly approaching, we seldome or rarely thinke of it. We are like *Martha*, troubled about many things, when one thing is necessary: But this one thing is that, which of all other things is least regarded, and in the last place. Wee seldome seek heauen, till death doth summon vs to leaue the earth: wee haue many evasions to gull our owne hearts, many excuses to procrastinate our repentance, like *Diomyfius*, the *Scieslian* king, who to excuse himselfe for the present deliury of the golden garment, which he tooke from his *God Apollo*, answered that such a robe as that was, could not bee at any season of the yeare vsfull to his God: it would not keepe him warme in the winter, & it was too heauy for the summer: So many there be, saith *S. Ambrose*, who play with God and with their owne soule. You must not (say they) seeke for the vigour and life of religion in

Magna pars
vix elabur
male agentib
bus, maxima
nihil agentib
us, tota aliud
agentibus.

under a fig

the hearts of young men; For youth, as the proverbe is, must haue his swinge: Neither can you expect it in the company of the aged: for their age, and those distempers, which accompany it, make them a burden to themselves and dulls the edge of their intentions vnto all their serious vnderstandings. Thus both the summer and the winter of our age are vnfit for Gods ser-vice. But let vs not thus cheate our selues. If God bee God, let vs follow him; let vs not put off the day of reconciliation, and say in our hearts to morrow wee will doe it, when yet we cannot tell, what shall bee to morrow: for what is our life? It is euen a vapour, that appeares for a little time, and afterwards vanissheth away. Hence it was that *Macedonius*, being inuited a day before to a feast, replied to the messenger, why doth thy Master inuite me for to morrow, whereas for this many yeares I haue not promised to my selfe one daies life? *Nemo morsem satis, cauet, nisi qui semper cauet.* No man dreads death as he ought, but hee that alwaies expects his sum mortis; and therefore wee may truly iudge such men wofully secure, and wilfull contemners of the future good, who can goe to their beds, and rest on their pillowes in the apprehension of their knowne sinnes, without a particular humiliation for them. For how oft doth a suddain & v unexpected death arrest men? We see and knowe in our dayly experience, many lay them selues to sleepe in health and safety, yet are found dead in the morning. Thus suddainly are they wrapt from their quiet repose to their irreconurable iudgement, perchance from their feathers to flames of fire, such is the frayle condition of our

our brittle liues, within the small partcle of an houre, liue and sicken, and dye: yet so grosse is our blindness, that from one day to another, nay from one yeare to another, wee triflingly put off the reformation of our liues, vntill our last houre creepes on vs vnlookt for, and dragges vs to eternity.

Saint *Augustine* struiuing with all his endeavours against the backwardnesse and slownesse of his owne heart to turne to the Lord, bitterly complained within himselfe, *Quamdiu, quamdiu, cras, cras? Quare non hâc horâ finis turpitudinis meae?* How long (saith he) ô how long shall I delude my soule with to morrowes repentance? Why should not this houre terminate my sinfulness? Wee are every minute at the brinke of death, and every houre, that wee passe through, might proue (for ought we know) the evening of our whole life, and the very close of our mortality. Now if it should please God to take away our soules from vs this night, (as suddenly falls out to some) what would then become of vs? In what Eternity should wee be found? Whether amongst the damned, or the blessed? Happy were it for vs, if wee were but as carefull for the welfare of our soules, as wee are curious for the adorning of our bodies: if our clothes or faces doe contract any blot or soiling, wee presently endeavour to cleanse the same: But though our soules dye inthrallled in the pollutions of sinne, this alas we feele not; it neither provokes vs to shame, nor moues vs to sorrow. Wherefore let vs looke into our hearts with a seuerer eye: Let the shortnesse of our daies stirre vs vp to the amendment of our sin-

full liues; & let the houre, wherein we haue sinned, be the beginning of our reformation, according to that of *S^t Ambrose*, *agenda est penitentia, non solum sollicitè verum etiam maturè, i.e.* our repentance must be, not only sincere, but timely also, whilest wee haue the light, let vs walke as children of the light: Let vs not any longer cheate our soules in studying to invent euasions or pretences for our sinnes; but rather lay open our sores, and seeke to the true *Physician*, that can heale them. All the creatures vnder the sunne doe naturally intend their owne preservation and desire that happinesse, which is agreeable to their nature: onely man is negligent, and impiously carelesse of his owne welfare. Wee see the Hart, when hee is stricken and wounded, looks speedily for a certaine hearbe, well knowne vnto him by a kinde of naturall instinct; and when he hath found it, applies it to the wound. The swallow, when her young ones are blind, knowes how to procure them their sight by the vse of her Celandine: But wee alas are wounded, yet seeke for no remedy: wee goe customarily to our bedds, to our tables, to our good company; but who is he that obserues his constant course of praier, of repentance; of hearty, and sincere humiliation for his sinnes? Wee goe forward still in our old way, and jogge on in the same rode: Though our judgement hasten, hell threaten, death stand at the doore, yet we thrust onward still; & *in dulcem declinamus lumen a somnum*: But alas miserable soules as we are, can wee embrace quiet rests, and vninterrupted sleepes with such wounded consciences? Can wee be so secure

cure, being so neare our time?

But you will say, wee haue passed already many nights without danger; no sicknesse in the night hath befallne vs hitherto, why then should any feare of death amaze or trouble vs?

Admit all this, yea bee not too confident; one houre may effect that, which a thousand yeares could not produce: and thinke with your selues, what a little distance there is, betweene your soules and death:

Let me aske the strongest of men on earth, what certainty of life canst thou promise thy selfe, seeing that either a little bone in thy throat may choake thee, or a tile from thy house may braine thee, or some malignant ayre may poyson thee, and then where art thou? There are a thousand waies, whereby suddainly a man may come to his end; and certaine it is that;

Mors illa maxime improvisa est, cuius vita precedens non fuit provida, i. e. that death is the suddainest, which is not vshered in with a foregoing preparation.

It is therefore a speciall point of wisdom to thinke every day our last, yea to account every houre the period of our liues. For looke how many pores there are in the body, so many windowes are there to let in death: yea we carry our deaths continually about vs in our bosomes; and who can promise himselfe his life till the evening? Hath not our owne experience showne vs many, whose sleepes in their beds haue proued sleepes vnto death; who haue beene carried from their chambers to their grave? Death doth not alwaies send forth her harbingers to giue notice of her comming; shee often presseth in vnlookt for, and

suddenly

Tu te prius
ad eternita-
tem abrep-
tum mirabe-
ris, quàm me-
tueres abrup-
tendum.

Qualis quisq;
in hac vita
moritur, talis
in die novissi-
mo iudicabi-
tur.

suddenly attached the vnprovided soule. Watch therefore, because yee know neither the day, nor the houre: worke whilest yee haue the day; for the night comes, wherein no man can worke: looke towards thy evening; and cast thy thoughts vpon that long Eternity; Death first or last will apprehend thee: expect it therefore at every turne, and of this assure thy selfe, * as death leaueth thee, so shall iudgement finde thee. How improvidently secure then are those, who set vp their rest in the comforts of this life, and overly-regard their eternall welfare? This is the generall carelesnesse of our times.

If a man haue a perpetuity but of five shillings yearely rent, what travell and paines and sweat, what beating of his braine and exhausting of his treasure will he runne through, before he will loose one dram of his right? Yet our eternall inheritance is cast behind vs, and vndervalued as a trifle, not worth the seeking; and this shewes our small loue to our home: for wee little esteeme of that, which wee take small paines for. All other things which conduce to our temporall well being, wee seeke with circumspection, and enioy them with content; but matters of *Eternity*, wee conceiue of, as things farre distant from vs, wee scarcely entertaine them in our thoughts. Wee busy not our vnderstandings in the search of those things which we see not: things present, and obuius to our sight doe best affect vs; wee are ill-sighted vward, weak and dimme eyes haue wee towards heauen.

The truth of this appeares even in children, who presently

presently even from the cradle, drinke in the rudiments of vice; they learne to sweare, riot, drinke and the like enormities with the smallest teaching; but they are vtterly indisposed to any vertuous inclinations. They soone apprehend what belongs to the curiosity of behaviour, and deportment of the body, & the fashions of the times; *Hoc discunt omnes ante Alpha & Beta puelli*; but for Heaven and that Eternity, they are wholly averse from it, they are vtterly vncapable of the things aboue; they carry about them, as the livery of their first parents, not only an indisposition, but a very opposition to goodnesse: And whereas for other employments and vndertakings, they haue certaine naturall notions in them, bending their intentions to naturall workes, some one way and some another; yet they haue not so much as a naturall apprehension of the things of God. * Thus it is with chil-

dren, and thus it is with all men, even those of the ripest, and most peircing vnderstanding, vntill the light of Gods spirit hath shined on their hearts and powerfully wrought some spirituall, holy dispositions in them. *The naturall man* (saith the Apostle) *neither doth, nor can discern the things that are of God.*

O how infinitely-miserable and deplorable is his state, who hauing neither knowledge of the true life, nor possibility of himselfe to finde it out: * yet runnes on securely in his damned way, vntill he fall woefully and irrevocably into the pit, where hee will not haue, (no not when hee hath vncomfortably worne out millions of yeares) the least intermission of sorrow, or drop of comfort, or hope of pardon? Here

Homo sine
gratia, præter
carnem nihil
sapit, intelli-
git aut potest.

Cum exul sit
a patria exul-
tat in via.

H

on

on earth malefactors condemned to dye, hauethis comfort (though wretched) that one houre commonly terminates all their griefes in this life: But the torments of the damned are not concluded in an age; nay the end and period of ten thousand yeares will not end their sorrowe: And this is it which addes more to their sufferings, even their vnhappy knowledge of the perpetuity of them; they haue not so much as any hope of releasement.

Hope in this life hath such a power in it, that it can yeeld some comfort in the midst of trouble; The sicke man, whilest his soule is in him, he hath hope, but after this life, this small refreshment is denied the damned, all their hope is turned into desperation. The Prophet *Daniell*, cap. 4. 14. heard the voice of an holy one, crying, *hew downe the tree, and cut off his branches, shake of his leaues, and scatter his fruit, neuerthelesse leaue the stumpe of his roote in the earth.* Thus it is with men in this world saith *Ambrose*, their leaues and their flowers are shaken; their delights are taken from them; but the rootes remaine, and their hope is not abolished. But it is not so in hell; (saith he) There both flower and stumpe; nay and even all hope too, are banished away from them. The day of the *Lord*, saith the Prophet *Malachy*, shall burne them vp, and leaue them neither roote nor branch. The very hope, saith *Salomon*, of the wicked shall perish; what should this teach vs, but whilest our hope remaines to improue our few daies to our best advantage, to make straighter paths to our selues, to abridge our inordinate appetites in some measure of their vaine & fruitlesse

lesse ioyes, and with all the power of our affections strue to attaine that haue, where no billow shall affright vs, no stormes astonish vs, no perills indanger vs? Then shall our dissolution proue our gaine, and our death our glory: if otherwise wee persist wilfully in the paths of our voluptuousnesse, and solace our selues in the vaine ioyes of our owne hearts, and in the sight of our eyes, certainly it will be bitternesse in the latter end. * All our earthly delights will glide away like a swift river: *The reioycing of the wicked is short, saith Iob, and the ioy of a sinner is but for a moment.* Though his excellency mount vp to the heauen, and his head reach vnto the cloudes, yet shall he perish for ever like his dongue, but the righteous is like a strong mountaine and he shall bee had in everlasting remembrance.

Extrema gaudii
luctus occupat.

Wherefore to draw to a conclusion, iust occasion might here be taken for deploring the negligence, and vnhappy condition of our times. Where are there any that take into their thoughts the due consideration of the time to come? Where shall wee finde any truly provident for immortality? *Sic pleriq; vivimus, ac si fabula esset omnis aternitas,* wee so liue as though wee conceiued of Eternity, but as of a fable, or a dreame; the sweete allurements of sin doe so strangely beguile many, that by gentle degrees they obliterate and extinguish in them all loue of vertue, and the very inclinations themselves to any thing, that may be truly tearmed good.

But let vs no longer delude our selues by fancying a perpetuity on earth, behold the iudge stands before

Memento si
er quod tota
doleat æterni-
tas.

Ante oculos
præ omnibus
habeamus di-
em vltimum,
& momentis
singulis sup-
plicia timea-
mus dolorum
æternorum.

Confesso de-
mum scelere,
eius magni-
tudo intelligi-
tur.

Omnia sper-
das animam
servare me-
mento.

the doore: † The strongest holds in the World will not be able to detaine vs one minute; when God shall be pleased to call for our soules: and therefore let vs be fore all things haue continually in our sight the last day: and let vs every moment feare the punishments of eternall paines.

CHAP. III.

Certaine conclusions drawne from the serious and deuoute consideration of Eternity.

The first conclusion.

IF they, who runne on in any notorious sinne, did but rightly weigh how fast they goe towards the Eternity of torments, (since that by the least command or stroke of God, they may bee vnavoidably hurl'd to death and destruction:) Certainly they would not for all the kingdomes in *Europe*, for all the treasures of *Asia*, nay not for the whole world, deferre their repentance one houre; much lesse would they goe so confidently to their beds, without feare or horror, being so neare the pits brinke; and lying in the danger of so great a sinne. For what would it profit a man, to winne the whole world, and loose his soule? wherefore whoeuer thou art *Nulli parcas ut soli parcas anima*, * what ever become of all other things, yet haue a speciall care for the salvation of thy pretious soule.

The second conclusion.

The greatest part of men doe not belieue this Eternity, which shall vndoubtedly follow either in Hea-

ven

ven, or Hell to all: For were they assured of that truth, they would shew more evident prooffe thereof in the reformation of their liues. Some indeede will seeme to credit it in their words, but deny it in their actions. Their apprehensions and conceits may perchance sometimes glance at it, vpon some checke of conscience, it being as a thorne in their sides, and a mountaine in their way towards their earthly contentment; but they are soone taken off. Such thoughts haue no rooting in the ground of their hearts, but are suddenly choaked by some interuenient employments: they are commonly nipt in their very bud, and killed in their birth; So that they neuer come to any issue. Thus many there are, who runne headlong and blindfold to their long home, like the rich glutton in the Gospell, which never began to open his eyes and looke vpwads, till he was in torment: All the while he liued on earth, his eyes were shut vp, and when it was too late, namely when he was throwne to hell, then began he to looke vpward and about him: And certainly it is no marvaile, this rich glutton, and many more like him, hasten thus vnappily to their vneuitable downefall.

For they goe on in a pleasing and easy way. And t they are never sensible that they are out of the way, till they arriue at the end of their journey. All misery lies in the close of the day, For out of the pit is no redemption: when once the soule is split vpon this rocke, it giues to the world his everlasting farewell, according to that of *Iob. cap. 7. 9. as the cloud vanisheth and goeth away; so he that goes downe to the grane,*

*Cæci ad æternitatem ad-
eunt, ex qua
nunquam ex-
ibunt.*

*In via nemo
erascit in fi-
ne viæ, via
pluribus pla-
cet, sed dispi-
cet & reuert
viæ terminus.*

shall come up no more, bee shall retorne no more to his house, neither shall his place know him any more.

The third conclusion.

Whosoeuer shall descend into himselfe, and take a strict and serious view of this eternity, certainly the meditation thereof soundly digested, cannot but terminate his desires to a moderate and sparing fruition, even of lawfull contentments.

This will imbitter his carnall mirth, take off the edge from his sweetest delights, and at length make him say with *Salomon*, I said of laughter thou art madde, and of joy what doest thou?

Eternis in-
hiant in fasti-
dio sunt om-
nia transito-
ria, i. e. Bern.

It is recorded of *Lazarus*, that after his resurrection from the dead, he was never seene to laugh; The streame of his affections were now turned into another Channell; his thoughts were fixt in heaven, though his body was on earth, and therefore hee could not but slight temporall things, when his heart was bent towards eternall. Oh, that wee could worke our hearts & soules to a vehement thirst after *Christ*, the true eternity! that wee could cleave to that rocke with stedfastnesse, and with vnmoveable affections! For if *Christ* be our end, our joy shall be endlesse, *nullo fine regnabis cum Christo, si Christus tibi finis.*

The fourth conclusion.

The minde of man is so much the more sensible of the evill present, by how much lesse it meditates on the good to come. For he that looks towards the reward, will vilify the sufferings. Saint *Austin* runs on sweetely in his meditations vpon this subiect; Eternall labour, saith he, is but an equall compensation for

for an eternall rest. But if thou shouldest endure this eternall labour, thou couldst never arrive at that eternall rest: Therefore hath the mercy of God ordained thy sorrowes to be temporall, that thy ioyes may bee eternall; and yet saith he, † who is there, thinks on God as he ought? Such thoughts are irksome to vs; But for temporall vanities we thinke of them with delight; and enjoy them with contentment: Now, saith he, looke in and about thy selfe, see where thou art; God hath his hooke in thy nostrills, and can plucke thee vp when he pleaseth: and though hee suffer thee (according to thy calculation) a long time, yet what is the longest time of man to Gods eternity? Yea though thou shouldest lengthen out thy daies to many hundreths of yeares; yet still thou art transitory and exposed to the common condition of all men. Then fixe thy heart on God, and so enjoying that eternity, thou shalt make thy selfe eternall; and be not discouraged for thy tribulations, and daily disquietings in this world: for such is Gods loue, such his abundant kindnesse towards his elect; that hee † corrects them here, to the end they might not bee condemned with the world hereafter; *boni laborant, quia flagellantur ut filij, mali exultant quia damnantur ut alieni*; God spareth those, who are aliens from grace, but whom he chuseth, he chastiseth; Bee not therefore (I say) cast downe with any crosses whatsoever, that may befall thee in this life; for the things that are present, are temporall, but the things to come are eternall. When we see the friends of this world, the eager embracers of the comforts of this life, vpon every summons

Vbi est cogitatio Dei? nimis profundæ factæ sunt cogitationes Dei Aug.

Noli gaudere, vt piscis, qui in sua exultat escat: nondum enim traxit hamum piscator. Aug.

Ideo Deus veris suis filiis: foribus amaritudinis miscet vt alia quæramus: falsis inq. custodiendo non est saluum.

Omnia tran-
seunt, sola re-
stat & non
transibit æ-
ternitas.

Tu dormis
sed tempus
tuum non
dormit, sed
ambulat imo
volat. Bene
illis qui sic
vivunt, sicut
vixisse se vo-
lunt cum mo-
riendum erit
faciantque ea
quæ in æter-
nitate consti-
tuti fecisse se
gaudebunt.

Amb.

summons of death strue to deferre, what they cannot vtterly avoide, their corporall dissolutions; oh how great care, what indefatigable diligence what restlesse endeavours should we vse, that wee might liue for ever? Let vs againe, and againe, meditate on these things and with due care foresee eternity, before wee vnexpectedly fall into it. Certaine it is, † all things passe away in this life, only eternity hath no period: let vs redeeme the time, and worke while wee haue the day; for if wee neglect good duties here, we shall never regaine the like opportunity hereafter. This life (saith *Nazianzen*) is as it were our *faireday* or market day, let vs now buy what wee want, while the faire lasts. While we haue time let vs doe good vnto all men: * Happy is the man that so liues here, that the remembrance of his well-spent life may yeeld him ioy hereafter; For otherwise *levis hic neglectus, æternum fit dispendium, i.e.* A small neglect in the ordering of our time in this world, will bee seconded with an eternall losse in the world to come.

The fift conclusion.

Death is the ending our daies, not of our life. For when our day shall close, and our time shall bee no more, then shall our death conduct vs to a life, which will last for all Eternity: For we dye not here to dye, but to liue for ever. Therefore the best guide of our life is the consideration of our death: and hee alone leads a life answerable to his Christian profession, who daily expects to leaue it. Me thinkes its strange-men should be so industriously carefull to avoide their death, and so carelesly improvident of the life

life to come, when as nothing makes death bad, but that estate which followes it : but the reason is, wee are spiritually blind and see not, nor know, in this our day the things that belong to our peace, wee haue naturally neither sight nor feeling of the ioyes to come. But when God shall enlighten the darknesse of our mindes, and reveale his sonne in vs when once the *day dawneth*, & that *day-starre* ariseth in our hearts ô then our death will be our joy, and the reioycing of our hearts, then shall wee infinitely desire to bee dissolued and to be with *Christ*. Let vs therefore with vnwearied endeavours labour to bring *Christ* home to our hearts, and to keepe him there. Let vs dye to our selues and to our lusts here, that so in the world to come, we may everlastingly liue vnto *Christ* and in him.

The sixt conclusion.

Now that we may bee the better encouraged to raise vp our indeavours to the attainment of this eternity; Let vs in a word consider the abundant and the ever-flowing happinesse in the world to come; neither eye hath seene nor eare hath heard, nor tongue can expresse the joyes that *God* hath provided for thē that loue him. Saint *Augustine* being ravished with the desire of this life, breaketh out with an inflamed affection, how great shall that happinesse bee, where there can be no vncleane thing, where no good can be wanting; where every creature doth praise and admire his *Creator*, who is all in all things. How great shall that reward be, where the giver of vertue shall be himselfe, the reward of vertue : how great shall

Vbi nullum erit malum,
nullum latet
bit bonum.

Premium virtutis erit ipse,
qui virtutem
dedit.

that abundance be, where the author of all plenty, shall be vnto me, life and soule, and rayment, health, and peace, and honour, and all things; yea the end and compleat obiect of all my desires: For in his presence, is the fulnesse of joy, and at his right hand there is pleasure for evermore. How great shall that blessednesse be, where we shall haue the Lord our debtor, who hath promised to reward our good deeds; where wee shall haue the Lord for our portion, who will be to vs, (as he was to *Abraham*) our exceeding great reward? How great shall that light bee, where the Sunne shall no more shine by day, nor the moone by night; where *God* shall be our light, and the *Lord* our glory? How great shall that possession be, where the heart shall possesse whatsoever it shall desire, and shall never be deprived of its possessions? Here will be to the Saints an abundant, everlasting, overflowing banquet; no griefe can accompany it, no sorrow succede it. Here is ioy without sadnesse, rest * without labour, wealth without losse, health without languor, abundance without defect, life without death, perpetuity without corruption. Here is the beatificall presence of *God*, the company of Saints, the society of Angells. Here are pleasures, which the mindes of the beholders can never be wearied with; they alwaies see them, and yet alwaies reioyce to see them: These are the flaggons of wine which comforted vp *David*, when he cried out, according to the multitude of the sorrowes which I had in my heart thy comforts haue refreshed my soule: *In caelo est vita verè vitalis*, In heauen, and only in heauen is the true life. For there

Quies motus
non appeti-
tus.

there our memories shall liue in the ioyfull recordation of all things past, our vnderstandings shall liue in the knowledge of God; our wills shall liue in the fruition of all excellencies that they can wish for, all our senses shall abound in their seuerall delights. Here is that white stone, which Saint *Iohn* speaks of, even glory and immortality to them that overcome. Here is that *water of life* which our *Saviour* speaks of, whereof whosoever drinks shall never thirst againe. Here is that river; the springs whereof make glad the heartes of men: And how earnestly are wee invited to these delights; come, buy wine and oyle without money? Heaven is at sale, and thou maist buy it if thou wilt, and shrug not at the greatnesse of the price, giue but thy selfe to God, and thou shalt haue it. And who would not abandon his honours, his pride, his credit, his friends, nay himselfe? Who would not be willing to passe through the gates of Hell, and endure infernall torments for a season, so he might bee certaine of so glorious and eternall an inheritance hereafter? Let all the diuells in hell (saith Saint *Austine*) beset me round; let fastings macerate my body; let sorrowes oppresse my minde; let paines consume my flesh; let watchings dry me, or heat scorch me, or cold freeze and contract me; let all these, and what can come more, happen vnto mee, so I may enjoy my Saviour. For how excellent shall the glory of the iust be? how great their ioy, when euery face shall shine as the sunne, When our *Saviour* shall martiall the Saints in their distinct orders, and shall render to euery one according to his workes? O were thy af-

Cœlum venale est nec multum exarsit propter pretij magnitudinē: te ipsum da, & habebis illud. *Aug.*

Bone Iesu qui parendo sapiens nos a te abijcis, feriendo effice, vt ad te redeamus *Ger. med.*

Quod aliquando per necessitatem amittendum est, pro æterna remuneratio- ne sponte est distribuendum.

fections rightly settled on these heavenly mansions, how abiect & vnderneath thee wouldest thou esteeme those things, which before thou setst an high price vpon? As he which ascends an high mountaine, when he cometh to the top thereof, findes the middle steppes low & beneath him, which seemed to be high to him while he stood in the bottome; so hee which sends his thoughts to heauen, however hee esteemed of the vanishing pleasures of the world when his heart lay groueling on the earth below, now in this his transcendency he sees them vnder him & vilifies the all in regard of heavenly treasures. Let vs therefore cheerfully follow that advise of a Reverend Father: * Let vs here willingly part with that for heauen, which we must first or last necessarily leaue vpon earth, and let all the strength of our studies, and the very height of our endeauours bee dispended for the attainment of eternity. For certaine it is howsoever wee liue here like secure people of a secure age, and howeuer we lavish out the strength and flowre of our daies, as if wee should neuer account for it, yet our iudgement is most sure, and shall not bee avoided: The sentence of the Iudge will be one day most assuredly published, and shall not be revoked: *Wee must all appeare* (saith Saint Paul) *before the iudgement seat of Christ, that euery one may receaue the things done in his body, according to that he hath done, whether it be good or bad.* Then shall our wickednesse be brought to light which now lies hid in darknesse. *I saw the dead* (saith S. Iohn, Rev. 20. 12.) *both great and small stand before God, and the books were opened and another booke was opened which is the booke*

booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes; and whoſoever was not found written in the book of life was caſt into the lake of fire. Thus it is evident, every man ſhall giue vp his account; euery ſoule ſhall firſt or laſt come to his reckning: *Multorum vocatio, paucorum electio, omnium retributio*, many are called, few choſen, but al rewarded according to their deeds. Oh then let vs prepare our ſelues to meet our God; let vs come before him with feare, and tremble at his iudgements. *Feare not him* (ſaith our Sauour) *who when he hath killed the body, can doe no more, but feare him, who can caſt both ſoule and body to hell; I ſay him feare.* Oh how many of the Saints of God trembled and quaked when they haue meditated vpon the laſt iudgement. *Hierome* ſaith, as oft as I thinke of that day, how doth my whole body quake, and my heart within me tremble? • *Cyrill* ſaith, I am afraid of Hell, becauſe the worme there dies not, and the fire neuer goeth out: I horribly tremble (ſaith *Bernard*) at the teeth of that infernall beaſt. Who will giue to mine eyes (ſaith he) a fountaine of teares, that by my weeping here, I may prevent weeping and gnashing of teeth hereafter? Let the examples of theſe Saints of God ſtirre vp in our hearts the like affections. Let it be the pitch of our deſires, and the higheſt ſtraine of all our endeauiours, to attaine thoſe heauely manſions which our Saviour hath prouided for vs; and to avoid thoſe endleſſe, caſtleſſe flames which God hath prepared for the Diuell and his Angels. Who would gaine the purchaſe of a ſhort and tranſient pleaſure,

Quoties diem
illum cogito
toto corpore
contremiſco.
Timeo Gehem
nam quippe
interminatam

A dentibus
beſtiz infer-
nalis contre-
miſco, quis
dabit oculis
meis fontem
lachrymarum,
vt preueniam
ſletibus ſletū
& ſtroidorem
dentium.

Momentane-
um eſt quod
delectat, æter-
num quod
cruciat.

at so high a rate, as the heavy price of eternall fire? Besides how shall our tender bodies, which so shrinke at the prick of a pin, or flame of a candle endure those lasting pressurs?

Who can dwell (saith the Prophet) with eternall fire, who can abide with euerlasting burnings? Oh, let vs set before our eyes the judgement to come, and whatsoeuer we finde our selues worthy to be condemned for, by the just Iudge at that day. Let vs first condemne our selues, for where mans conuersion begins, there Gods displeasure maketh his period. Excellent is that aduise of *S. Gregory*, weigh (saith he) and consider the errors of thy life while thy time serues; Tremble at that strict judgement to come while thou hast health, least thou heare that bitter sentence (*Goe ye cursed*) goe forth against thee when it is too late. Did man knowe what time he should leaue the world, hee might proportion his time, some to pleasure, & some to repentance. But hee that hath promised pardon to the penitent, hath not assured the sinner of an houres life. Since therefore we can neither preuent, nor foresee death, let vs alwaies expect it, and prouide for it. Let vs dye to our sinnes here, that wee may liue to Christ hereafter, and let vs suffer with Christ in this world, that we may reioyce and raigne with him in the world to come. *Refusat esse in corpore, qui non vult odium sustinere cum capite.* When we depart this life, we goe to an eternity, to an eternity I say, which shall neuer end, to an eternity *qua facit omne bonum infinite melius, et omne malum, infinite molestius*, which maketh every good action infinitely better, and every e-

vill

Cessat vindi-
cta divina, si
conuersio
præcurrat hu-
mana.

Culpam tuam
(dum vacat)
pēla, & distri-
ctionem futu-
ri iudicii (dum
vales) exhor-
resce, ne tunc
amaram sen-
tentiam audi-
as, cum nullis
suetibus eva-
das.

vill action infinitely worfe. Oh the vnhappineſſe and euerlaſting woe of thoſe men, who preferre the ſmall and trifling things of this life, before the eternall weight of glory hereafter: who to enioy the ſhort comfort of a miſerable life here, are content to looſe the preſence of God and ſociety of Angells hereafter.

A PRAYER.

O Mercifull God thou that art the eternall truth, the true charity, and long eternity, ſo illuminate the blindneſſe of our vnderſtandings that the ſerious conſideration of our ſhort and tranſitory miſeries which wee run through in this life, may drine vs to a more feeling apprehenſion of thoſe eternall paines which abide vs in the world to come. Settle our hearts vpon the true ioy, teach vs ſo to poſſeſſe theſe tranſient things, that we looſe not the enduring ſubſtance, ſo to lament our ſinnes, that we may eſcape the puniſhment, ſo to proceed in the way, that we ſayle not of our iournies end. Amen, Amen.

FINIS.

Theſe faults are to be corrected in ſome Copies.

Page 9. line 1. read breathleſſe. p. 12 l. 1. 1. perſpicuous. p. 34. l. 6 r. run. p. 52. l. 6. r. vnderſtandings.